



**LANGUAGE CONTACT, MAINTENANCE AND LOSS:
A SOCIOLINGUISTIC STUDY ON LINGUISTIC
CONSEQUENCES OF ETHNICITY AND
NATIONALISM IN INDONESIA**

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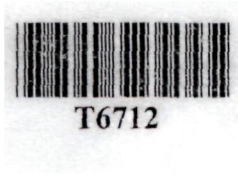
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CERTIFICATE

I hereby certify that the thesis entitled "Language Contact, Maintenance and Loss: A Sociolinguistic Study on Linguistic Consequences of Ethnicity and Nationalism in Indonesia" submitted by Mr. Rahmadsyah Rangkuti for the award of the degree of Doctor of Philosophy in Linguistics has been completed under my supervision.

It is further certified that the thesis submitted by him is his original work and to the best of my knowledge this work has not been submitted earlier anywhere.

A handwritten signature in cursive script, appearing to read "S. Imtiaz Hasnain".
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CHAPTER I

INTRODUCTION

1.1 General Remarks

The language problem is more than just the problem of expression of human thought in sound or written symbols, which gives man an extensive means of communication. Language is involved in the totality of the culture of the society and its people. Every word represents a concept in that culture. Thus the totality of the vocabulary of a language realizes the totality of the concepts of those culture- concepts, which are related to each other in an interlocked structure, expressing the value configuration of that culture with its richness of feelings, ideas and ambitions. Therefore we can say that every language is the complete expression of the life or, as is very often said "the soul" of the people.

The problem of national languages and linguistic minorities has especially arisen with the creation of the new nation states in Asia and Africa after the Second World War. The colonial territories of the European powers, which became

independent, were very often populated by various peoples and tribes each with their own language and culture which in many ways differed from each other, so no adequate communication could and can take place between the different groups. In colonial epoch the dominant language for inter-group communication was the language of the colonial power.

Indonesia is a good example. In Indonesia archipelago, which consists of thousands of islands, about six hundred languages and dialects are spoken, the largest of which is the Javanese language, spoken by fifty million people, while some of the other languages are spoken by only a few hundred thousand people. During the colonial period the dominant language was of course Dutch. The Malay language took second place, which was the lingua franca in Southeast Asia for more than a thousand years.

Indonesia was in favorable situation, since its youth discovered very early that the Indonesian people would only be successful in their struggle against the Dutch colonial power if they could be united into a single social and cultural, and

especially political force. That was the decisive meaning of the oath by the Indonesian youth in 1928 for one country, one nation and one language called Indonesian. Even now Bahasa Indonesia is attaining special privilege because it is constitutionally nationalized by the government and regarded as the depository of the composite of Indonesia.

There is of course a striking fact that despite the effort of government to nationalize Bahasa Indonesia, there exists enormous amounts of ethnic languages that live side by side throughout the country. One may ask how that the Javanese population consisting of about fifty million people and the Sundanese of twenty million people gave up their language in favor of the national language, which was for them a foreign language?

The preservation of the aspects of cultural heritage of particular ethnic groups, on the one hand, and its modification in the light of influences emanating from other cultural sources, on the other, may be regarded as process that are mutually complementary. In an ethnically plural society such as

Indonesia, cultures of both the majority and minority groups constitute pools of cultural values from which members can draw to formulate their own personal cultural systems. In the case of language, individuals are in a position to construct dual systems of linguistic values and achieve in society a state of "internal cultural pluralism", as opposed to a situation where society as a whole exhibits pluralism while individuals retain monistic system.

In this way the heritage of the whole ethnic group may be reshaped and revalued through its contact with the cultural values of other groups, especially those of the dominant one. This flexible approach to the ethnic heritage as a living tradition may ensure its continued survival through the conscious nurturing of certain ethno-specific values, such as language, while at the same time introducing new forms in order to meet the demands of the day. This may involve a variety of solutions, such as the acceptance of bilingualism as the most satisfactory outcome at group and individual level while making adjustments to family structure by the use of more than one group's heritage.

However, attempts to homogenize society by whole sale enforcement of the values of the majority upon all groups, regardless of their internal state of development, unbalances the process of tradition, adaptation, and retards, rather than enhances, social resilience. In Indonesia, pressure imposed by government to use Bahasa Indonesia upon its people has resulted in alienation of some ethnic languages not to mention the death of some. The result has been a decrease in resilience, which the current generation is trying to overcome. The results of imposing Bahasa Indonesia as a national language and as a symbol of nationalism and how ethnic languages are used to define ethnic groups identity of its speakers and whether ethnicity has an impact on nationalism in Indonesia especially Medan are the basic principles of research in this study. In other words the writer, in this research, will focus on linguistic consequences of ethnicity and nationalism that happened in Medan.

Medan as the capital of North Sumatra province is the third biggest city in Indonesia after Jakarta and Surabaya and has multiethnic society. This diversity represents the diversity

that occurred in Indonesia that consists of a number of ethnic groups with their own languages. In other words, Medan is a miniature of Indonesia.

The diversity in Medan resulted in two sociolinguistic interactions among the society namely intraethnics' interaction and interethnics' interaction. There will be two main constraints as the result of these interactions, language use and language attitude. In intraethnics' interaction, a single ethnic language will be used in verbal communication, but in interethnics' interaction Indonesian will be used most of the time with the interference of ethnic words.

Language maintenance, shift and loss in the contact of multiethnic society as occurred in Medan are also the starting points of research of this study.

1.2 REVIEW OF LITERATURE

The issue of linguistically different populations coming in contact has attracted the attention of scholars from various disciplines for many years. It is related, on the one hand, to bilingualism, language maintenance and language shift and, on the other, to a variety of social, psychological, cultural and

historical factors. Back in 1933 Bloomfield had noticed this phenomenon, observe what he said in *Language*:

Some people entirely give up the use of their native language in favor of a foreign one. This happens frequently among immigrants in the United States. If the immigrant does not stay in a settlement of others from his own country, he may have no occasion at all to use his native language. Especially, it would seem, in case of less educated persons, this may result, after a time, in wholesale forgetting: people of this kind understand their native language when they chance to hear it spoken, but can no longer speak it freely or even intelligibly. They have made a shift of language, their only medium of communication is now English and it is for them not a native but an adopted language. Sometimes these persons have nevertheless acquired English very imperfectly and therefore are in the position of speaking no language well. (Bloomfield.1933:55)

Bloomfield also pointed out that in extreme cases of perfect foreign language learning, bilingualism, native-like control of two languages may result. Bloomfield, however, did not focus on another aspect of a contact situation where minority groups may engage in conscious and well-directed language maintenance activities. This may result not in a native like control of two languages but a functional separation of them in different domains, and in the growth of mixed varieties.

Faced with the question of the survival of his own native language, Yiddish, in the United States, Weinreich (1953; 1954; 1957) dealt with the problems of language-contact in great deal and formulated principles which have guided most subsequent research on the subject.

He raised some fundamental questions about the relationship between language change and language shift in a contact situation. Do the process of language shift and language interference take place in the same direction? Are their respective times correlated? Does a standstill in language shift imply a standstill in interference or, on the contrary, the crystallization of a new language? Secondly, can interference ever go so far as to result in a language shift i.e. can a bilingual's speech in Language 'A' become by degrees so strongly influenced by Language 'B' as to be indistinguishable from 'B'? Thirdly, does habitual switching within a single sentence or phrase represent a transitional stage in the shift from the regular use of one language to another? Finally, when bilinguals fail to identify the language they use at a given moment as though their distinction between languages undergoes a temporary collapse, can we say this is an

indication towards regular shift? Weinreich (1953) suggested three dimensions along which language maintenance/shift could be studied:

- a) Functions of the languages in contact: A group may switch to a new language in certain functions but not in others i.e. 'a partial shift' rather than a 'total shift' may obtain. It will also be important to consider the order in which this shift takes place.
- b) The nature of shift should be studied in a contact situation where the mother tongue division is congruent with various other non-linguistic divisions in order to allow for a differentiated response to the new language among various groups.
- c) Shifts, like interference, should be studied against time across generations.

Weinreich did not incorporate these suggestions into his own field work. Since he was concerned with all the aspects of a contact situation, he barely touched upon the problems of language maintenance and language shift. He considered the matter of language shift as entirely extra-structural. Haugen (1953) shows a keen awareness of the socio-cultural setting of

Norwegian-English contact, yet his study is primarily concerned with the analysis of the different aspects of borrowing and changes in the structures of the languages involved in contact.

As Fishman (1971) points out, the question of language maintenance and language shift arises when populations differing in language are in contact with each other. The contact situation may give rise to either steady bilingualism which may continue for several generations or language shift where one language is completely given up in favor of the other. Sometimes a community may experience a language shift after centuries of steady bilingualism. For instance, Gal (1979) points out that in an Australian town named Oberwart, after four hundred years of Hungarian-German bilingualism, German is slowly replacing Hungarian not only in the domains of work and education but also at home in everyday interaction.

We may define 'language shift' as the shift from the use of one language to the use of another and 'language maintenance' as the retention of a community's native language against social and psychological pressures to the contrary. In practice, either of the two situations rarely obtains in such a compartmentalized way. Often the process of

language maintenance and language shift occurs simultaneously. A minority group may shift completely to the language of the host society in some domains, maintain its own language in a few others while using a mixed code showing varying degrees of mixtures of the two languages in contact in the rest. Even when social and cultural assimilation is almost complete, the native language may still continue to be used in extremely formal situation e.g. rituals and ceremonies, as well as in extremely informal situations e.g. family, while mixed varieties may be used in several informal and semi-formal situations e.g. peer-groups.

Depending on their historical and cultural background and the response of the host society, two communities may behave very differently in the case of language maintenance and language shift. On the one extreme is the case of the American Jews whose complete assimilation to the majority community has been called the most striking event of current history, on the other are the German Mennonite farmers who have struggled to maintain their religion and language against heavy odds. Language thus often acts as a shield against complete loss of identity. To quote Lieberman,

Although it is true that groups may retain their identity without a unique tongue, it is difficult to visualize complete assimilation in other areas if their native languages are maintained. (Lieberson, 1970:6)

Language shift does not necessarily occur when two communities are in contact; it also does not necessarily occur between two distinct languages. A shift may occur within the same community; it may not be a shift from one language to another but may occur from one dialect to another.

Hofman and Fisherman (1971) showed that the acquisition of Hebrew and the maintenance of previous mother tongues were not necessarily competitive process: Hebrew had acquired the status of a symbol of an emerging integrated identity of a religious group now consolidated as a nation.

Eersel (1972) showed how in Surinam, Sranan, previously the lingua franca between the Dutch masters and the native population, had become the symbol of a growing consciousness and that claiming Dutch as one's mother tongue had become a betrayal of national integrity.

When two communities come in contact the possibility of what might happen to their languages may be seen along a continuum. On the one end of the continuum we have the case

of a group, which retains its language in all domains, and on the other a group which completely shifts to the language of the host society. The number of intervening possibilities is very large. Often a community may retain the use of its native language in the domains of home and neighborhood and switch completely to the language of the host society in the domains of education and work. In a complex multilingual setting, a speaker may use several languages in his daily routine, keeping them distinctly separate in some situations and inextricably mixing them in others.

Generally, however, the conditions for language maintenance and language shift obtain when two communities speaking two different languages come in contact, and in studying this we are concerned with

The relationship between degree of change (or degree of stability) in language usage patterns, on the one hand, and ongoing psychological, cultural or social process, on the other....(Fishman, 1971:301)

Lieberson and McCabe (1978) have suggested that in order to understand intergenerational mother tongue shift two fundamental factors, namely, the forces generating bilingualism and the forces affecting the language that bilinguals pass on to

their children must be taken into account. They argued that bilingualism per se need not generate shift since bilingual parents may still use their mother tongue exclusively in addressing their children.

Haugen (1978) traces the origin and growth of studies concerned with language maintenance and language shift. He points out that Fishman's "Language Loyalty in the United States (1966)' is a monumental study of the 'self-maintenance efforts, rationales, and accomplishments of non-English immigrants on American shores. Fishman followed up Weinreich's (1953) theme of language loyalty and collected into one volume an integrated review of the situation in which non-English immigrants had found themselves and their efforts to prevent or retard the extinction of their languages. He adopted the term 'language maintenance' as the opposite of 'language shift', thereby emphasizing the active self conscious aspects of the process.

The number of historical, cultural, social, political, psychological and linguistic factors involved in the process of language maintenance and language shift is so large and their interaction so complex that the formulation of any

comprehensive model to investigate the phenomenon in all its complexity seems fraught with unprecedented dangers.

Sociologists such as Hofman (1964), Miller (1924) have generally concentrated on the language used in different settings and role relations. Anthropologists such as Barker (1947), Dozier (1951), Barber (1952), Hohental (1955) have studied the significance of cultural, religious and political forces. The linguistic performance has generally been ignored and arbitrary labels have been used for the yet uninvestigated patterns of language behavior. Psychologists such as Herman (1961), Lambert (1963) have sometimes paid attention to language but have generally been interested in measuring language attitudes and speed and proficiency in the languages concerned under very artificial conditions.

As Haugen (1978) points out, the whole field of what has been called 'minority group research' in the United States has focused on the sociological aspects with precious little attention to linguistic aspects. Most of this research was oriented to measuring the degree of assimilation to white Anglo Saxon protestant culture. Gordon (1961) noted that the current theories of assimilation, for example, 'The Melting Pot',

'Cultural Pluralism' missed the point that while most groups become more or less acculturated to white Anglo Saxon protestant norms, they maintain their internal structure.

Many studies done outside the United States though essentially sociological in character, have helped a great deal in the understanding of different possible factors responsible for language maintenance and language shift. Lowen (1966) explained contradictory tendencies observed among the Maca Indians on the one hand and the Chamacoco tribe on the other, in terms of cultural vitality. The former, in spite of being involved in frequent interaction with Spanish and Guarani in Paraguay on which they depend for their livelihood, retain their native language. They have scrupulously avoided even Spanish and Guarani loan words. Thus such urban names as "the street car", "buses", "neon lights" etc have been given descriptive Maca names.

On the other hand, Chamacoco tribe, though not as dependent, has either lost its language or borrowed extensively from Spanish and Guarani. Loewen suggested that cultural vitality and in-group solidarity of Maca Indians help functional distribution of languages and lead to language maintenance.

Brass (1974) explained language shift in terms of political and religious reasons. He showed how in the linguistic conflicts of Punjab, Punjabi was the primary loser as Punjabi speaking Hindus opted for Hindi and Punjabi speaking Muslims for Urdu.

Both Friedrich (1962) and Kohn (1967) emphasized the significance of political factors determining the course of language shift. Friedrich pointed out that a shift in political hegemony can lead very rapidly to language shift. At the same time closer juxtaposition of linguistic minorities through the process of urbanization and industrialization may not be very favorable to linguistic uniformity. In contact situations where languages have been functionally separated, retention of mother tongues has a greater chance.

Neale (1971) showed how the Asians in Nairobi have four functionally distinct languages, the choice in each case depending upon the context. In the United States, in spite of the freedom to use one's language, the pressures to assimilate to the language and culture of the host society are very powerful. Fishman (1964) noted the feelings of several language loyalists who felt that their languages shriveled in the air of freedom while they had apparently flourished under

adversity in Europe. Yet the process of assimilation invariably carried with them seeds of revival. To quote Fishman,

In general, ethnicity and culture maintenance appeared to be much more stable phenomenon than language maintenance. On the one hand, most immigrants become bilingual much before they embark on deethnization or seriously contemplate the possibility of biculturalism. On the other hand, marginal but yet functional ethnicity lingers on (and is transmitted via English) longer after the mother tongue becomes specially dormant or is completely lost. Curiously enough the lingering of marginal ethnicity prompts and supports respect, interest, and nostalgia for the ethnic mother tongue, causing language loyalists to entertain renewed hopes for revitalization even though displacement is far advanced. Thus the very resultants of deep reaching socio-cultural change carry with them seeds of further change and of reversal. (1964:339)

Fishman (1971) formulated a very comprehensive model for a systematic enquiry into the field of language maintenance and language shift. He proposed three major topical subdivisions, namely:

- (a) Habitual language use at more than one point in time or space under conditions of inter-group contact.
- (b) Antecedent, concurrent or consequent psychological, social and cultural processes and

their relationship to stability or change in habitual language use, and

- (c) Behavior toward language in the contact setting, including directed maintenance or shift efforts.

The first topical subdivision which concerns habitual language use at different points in time or space necessitates the location and measurement of bilingualism. This makes linguistic analysis of the speech of bilinguals an integral part of Fishman's model. The second subdivision focuses on the past and present experiences of the migrants and their relationship to language use. The last subdivision is concerned with attitudes towards and stereotypes of languages in contact.

1.3 Hypothesis

When people speaking different languages come into contact, there could be a wide variety of outcomes. In some cases, a few words are borrowed, in others whole new languages may be formed. The result of such contact differ according to several factors, including the length and intensity of contact between the groups, the types of social, economic,

and political relationship between them, the function which communication between them must serve, and the degree of similarity between the languages they speak.

Indonesia, especially Medan has a rare set of language contact phenomena from sociolinguistic point of view. Although Bahasa Indonesia has been nationalized by the government through a constitution, enormous amounts of ethnic languages exist and are still being spoken. This multi-ethnic country seeks a super-ordinate ideologized sentence commonly termed as nationalism for its socio-ethnic identity. Nationalism serves a unity function, it unifies and ideologizes nationalities in multi-ethnic nation. So the use of Bahasa Indonesia is seen as the way to unify and ideologize people that belong to different ethnic spread across the archipelago.

On the other hand, the use of ethnic languages in Indonesia especially in Medan is seen as the way to define characteristics of ethnic group membership. In Medan, there are native speakers of a number of ethnic languages, including such major ethnic languages as Batak Toba, Mandailing, Batak Karo, Melayu, Java, Minang, and Chinese. In most cases, individuals will identify themselves as belonging to a particular

ethnic group or tribe based on their mother tongue (although the majority of inhabitants are bi- or multi-lingual). The different ethnic groups therefore maintain their separateness and identity as much through language as anything else.

The writer assumes that Bahasa Indonesia in Medan, not only functions as a national language but more often it functions as a recognized lingua franca. The intensity of contact between different ethnic groups has resulted in creating bi- and multi-ethnic linguists among the inhabitants, not to mention how these bi- and multi-ethnic linguists easily indulge in code switching or code mixing during their conversation.

The writer is also of the opinion that it is presumably easy to identify to which ethnic group a speaker belongs when he speaks Bahasa Indonesia due to the influence of ethnic languages on the way of his speaking Bahasa Indonesia. Another important point that needs to be mentioned here is that these bi- and multi-ethnic linguists in Medan are created due to socio-political and economic reasons. Socially, Java language is spoken by people who are subordinate and generally holding lower class of job such as house maids, skill laborers, and so on, whereas Melayu (which is the indigenous language in

Medan) has a minor role to play nowadays. Historically, Medan and its surrounding areas (previously known as Tanah Deli or Land of Deli) was ruled by Sultan of Deli and has used Melayu as an official language, but later the Melayu people seem to be sided into peripheral by the immigrants. People who do not belong to Batak ethnic tend to learn and use Batak languages mostly because of the administrative posts and higher class of job which are generally held by Batak peoples. Although Chinese are minority in number, amazingly the wheel of economy in Medan is run by them. It is one of the reasons for people outside this ethnic to learn and speak Chinese, in other words, if you want to have a successful business in Medan, you must be able to speak Chinese.

The writer also assumes that the intensity of ethnic languages contact in Medan has influenced Medanese style in speaking Bahasa Indonesia. It can be identified by apparent borrowing of ethnic vocabularies, structure and accent.

1.4 Aims

For many years, invasion and conquest have been major forces in bringing different language speaking groups in

contact. When languages come in contact, three principle outcomes are possible: a population may decide to continue using their native language for all functions, choose to use the newly introduced language instead of the native language in all functions or choose to use the native language in some domains and the additional language in others.

The phenomena of language contact, maintenance and loss have not attracted scholars in Indonesia, moreover, the projection of Bahasa Indonesia as a national language did not take into consideration the cultural conservatism of ethnic languages. In this way the writer is trying to find acceptable solutions in such a way that the nationalization of Bahasa Indonesia on one hand can reach the utmost goal while on the other hand the minority languages (ethnic languages) can still flourish and become a special identity for the young generation.

The researcher hopes that this study will highlight the socio-linguistic consequences resulted from language contact in Medan, such as language maintenance and language loss, code switching and code mixing also the phenomena of bilingualism and multilingualism.

It is hoped that this study will become a kind of contribution for more sensitive language planning efforts in the future.

1.5 Scope

Although the writer realizes that a large number of ethnic languages are spoken in Indonesia, this study is concerned only with the language contact between ethnic languages that occurs in Medan, the capital of North Sumatra province. Realizing that in Medan there are also a number of ethnic languages, therefore the writer limits his study only to the ethnic languages which have a great influences in socio-politic and economic, such as Batak Toba, Mandailing, Batak Karo, Melayu, Java, Minang, and Chinese. More focus has also been placed on the socio-linguistic consequences resulting from these phenomena related to ethnicity and nationalism.

Language maintenance and language loss in a given country cannot be explained or attributed solely to one factor. There are various social, political, economic, and socio-psychological reasons for language maintenance and language loss in a society. This study only attempts to explain the role

of ethnicity and nationalism in the processes of language loss or language maintenance, but does not pretend to offer this as the sole explanation for the current language situations in Indonesia especially in the province of North Sumatra where Medan is situated. Consequently, the analysis of factors such as attitude towards the national language i.e. Bahasa Indonesia at an individual or personal level were not considered but may well have contributed to language choice at a group level.

It is necessary to mention here, that the writer uses the term 'language loss' and not 'language death', because he realizes that the phenomena of language contact in Medan has resulted in a situation in which there is a gradual loss in using ethnic language among younger generation though they have ability to understand it.

CHAPTER II

RESEARCH DESIGN

The description of the status of language in terms of political, social and historical factors is a research tradition in sociolinguistics, which can be dated as early as 1950 (Weinreich : 1953). In sociolinguistic research, language data has been obtained either through, (a) Language Census or (b) Sociolinguistic Survey.

Data on language is obtained most frequently through the population censuses, wherein information is sought about mothertongues and languages known by the respondents. But the dynamics of language use and language choice have never been justifiably dealt with in language census. The language census due to absence of data on "language use patterns", at best provides a broad geographic distribution of reported mothertongue and languages known, a mere description without commenting on the social processes involved in the use of language in different spheres of activity.

As against language census surveys, the sociolinguistic surveys of multilingual populations are not only designed to obtain a broad profile of the social distribution of language but also to elicit self reported data on patterns of language use and attitudes of individuals. They also attempt to observe or map how interactions are perceived by those involved, how interactions manifest attitudes of participants and how their attitudes towards other languages, their own language and other speech communities in general influence their interactions. The belief and behavior mechanisms may perpetuate the social reality in the particular context.

The basic distinction between a language census and a sociolinguistic survey is that while census aims at a complete coverage of a population and are limited in number of questions that can be asked, a survey involves more detailed questioning of representative samples within a given population and are designed to collect linguistic and language behaviour data.

The results obtained are intended to form the basis for generalization.

Systematically undertaken sociolinguistic surveys can serve as a guide to plan the changes in society. The surveys bring out clearly that how strikingly complex is the linguistic and social knowledge of the members of a given society. With such understanding, it becomes impossible to maintain a position of linguistic prejudice and intolerance. Planning based on widespread ignorance of socio-cultural and linguistic diversity could be avoided if the systematic information is available through sociolinguistic surveys.

Further, sociolinguistic surveys can serve as an important pre-requisite to more indepth studies in the areas of sociolinguistics like, language in contact, language convergence, language maintenance and shift, language identity, language variations, and language teaching in general and education of linguistic minorities in particular.

When the present research was designed, it was decided to have a broad scope as initially broad scope is more likely to produce the comprehensive description. It is also more likely to generate a wide variety of hypotheses which could be refined and/or verified later in the study or in subsequent research.

However, during the discussions, it was felt that there is a need to stay focussed on a specific setting and seek answers for precise questions. The focus had to be decided by which sociolinguistic perspective had to be adopted : whether the focus of study is sociology of language or it is Labovian sociolinguistics. The sociology of language as expounded by Fishman (1974), deals with the social or the societal aspects of language behaviour. It examines into the co-variation of diversity and of patterns in both the language and society. While sociolinguistics as advocated by Labovian is concerned with how the structure of language functions in society as a means of communication or how certain linguistics features serve characterise particular social arrangements. It was decided to undertake study of multilingual speech community covering language demography, degree of multilingualism, patterns of language use and attitudes of different language speakers in the first phase and the study of structure of language in terms of social context would be taken in the second phase. The present research deals with the first phase of the study. Therefore, the focus of the present study falls in the realm of sociology of language.

2.1 Methodological Approach

Large-scale sociolinguistic surveys based on questionnaires such as postal, telephone or computer mail surveys do not permit the use of sensitive instruments and refined quantifications, such as precise and detailed questions or actual language behaviour in a great variety of situations.

Further, large scale sociolinguistic surveys where emphasis is on group usage, individual responses get submerged in statistical frequencies. The surveys to study sociolinguistic environments may reveal gross differences but fail to indicate the specific social processes that take place therein. Tabulating frequencies of specific variables can overlook how context relates to activities.

On the other hand, sociolinguistic surveys undertaken with ethno methodological approach make use of participant observation and emphasise personal interaction in data collection which is evident from anecdotal observations. It allows use of more sophisticated measures and analysis but because of the complexity of their use, they are limited to small samples. Such sociolinguistic surveys have their limitations, as

it is often impossible to gain data that confirm to strict rules of empirical social research, in terms of representativeness and generalisability.

In the present study, both approaches, statistical and ethno-methodological are used to collect data which complement each other, the ethno-methodological approach uses both interactive and non interactive methods for collection of data.

Among the interactive methods, participant observation is used primarily for data collection. Interviews are also used for the purpose of triangulation of data. Further, interviews with prominent personalities of Medan gave the oral history of Medan town apart from insight into Medan's multilingual ethos. Interaction with informants allowed multiple variables to interact simultaneously, and brought out the issues which people value rather than being determined statistically. Informal conversations with subjects helped to gain more of an emic perspective. This approach being an open-ended approach, it allowed analysis to begin immediately, further, whenever, data failed to provide sufficient detail, immediate changes in data collection strategies could be made.

Non-participant observation is used on occasions, in which the resource person took on a detached uninvolved role. These observations were of great importance at the time of verification and refinement of findings.

The published and unpublished documents about Medan were examined as a data source as well as for adding precision to other data in the present survey, which used both questionnaire and participant observation as tools for data collection, the data on group usage in terms of statistical frequencies is used and at the same time care has been taken that valuable individual responses are preserved. This amalgamation of both methodological approaches gives a better insight to the multilingual situation of Medan. In short, the sociolinguistic scene for the present study was appraised on the basis of three types of data :

1. Main data obtained from the specially designed questionnaires.
2. Auxiliary data obtained from the interviews of some residents of Medan who are knowledgeable about the socio-cultural, historical developments of Medan; also from the participant observations.

3. Secondary sources such as census, gazetteers and other published and unpublished material available on Medan.

2.2 Tools for Data Collection

The interactive or non-interactive methods, qualitative method or quantitative method, whichever method is chosen for data collection, the tools for data collection are equally important in any survey as it ensures appropriateness of information in relation to the objectives of the study. There are several tools, which can be designed depending upon the target population and its composition. It is possible that more than one tool will be chosen for the same survey, which would compliment each other to arrive at a holistic picture. Therefore, in any research design preparation of tools for data collection demands careful understanding of the nature of the population and the objectives of the study.

The emphasis of the present survey was to seek social distribution of responses, so, questionnaire was felt as a proper tool. The population under study consist of both non-literates and educated as well as from varying occupations,

hence self administered questionnaire is expected to bring out the required information.

The format of the questionnaire has four parts viz.,

1. Personal information
2. Multilingualism/language competence
3. Language use in different domains
4. Attitudes

2.2.1 Personal Information

Twelve questions pertaining to personal information are structured at the beginning of the questionnaire. Each question represents an independent variable in terms of which the responses are analyzed later. The variables are :

1. Sex
2. Religion
3. Marital Status
4. Residence
5. Age
6. Place of birth
7. Ethnic
8. Father's ethnic

9. Mother's ethnic

10. Education

11. Occupation

12. Period of stay in Medan

2.2.2 Multilingualism/language competence

Information on language competence in mother tongue and other languages known by the informant is obtained in this section. This information is obtained in terms of four skills namely, understanding , speaking, reading, and writing. In addition, information on the mode of acquisition of these languages is also collected,. This information was sought to test the hypothesis that 'multilingualism setting in Medan is more of a natural state of behavior than a learned languages behavior.'

2.2.3 Language use in different domains

In order to study the languages use patterns, different domains were chosen covering both formal and informal contexts. The domains for study are as follows.

1.Home

2.Neighborhood

3.Market

4.Work place

5.Administration

6.Religion

2.2.3.1 Home

Information pertaining to use of languages at home, choice of languages for listening, speaking over telephone, reading newspapers/magazine, writing letters and viewing television of self and family members are collected in home domain. In this domain it was expected that as mother tongues are more conservatively preserved at home the use of mother tongues would be reported maximum as compared to other domains.

2.2.3.2 Neighborhood

The hypothesis is that the neighborhoods in Medan are multilingual and acquisition of neighbor's languages with noticeable linguistic towards the other group is norm of the people of Medan. In order to test these findings, information on languages of neighborhood and what language/s are used to speak with neighbor's was sought in the questionnaire.

Information is also elicited about the language/s used among the friends belonging to different linguistic groups.

2.2.3.3 Market

In the domain of market, which is domain of more transactions and interactions and the place where almost every individual will participate the information is elicited regarding the use of language/s in market. It was expected that Medan being multilingual, the domain of market would show more use of different than a single lingua franca.

2.2.3.4 Work place

Work place of an individual would depend on the occupation she/he is engaged in. The occupation covered in present survey being varied. The population was expected to have a wide choice of language at work place. Because of geographical location of Medan, most of the work places have persons speaking Java, and Batak. It was thus expected that along with Java and Batak, other languages might be used at work place. Information is also obtained on language used interaction with superiors, subordinates equals and outsiders,

this information was expected to bring out the power and prestige accorded to different languages and the functionality of the languages involved.

2.2.3.5 Administration

Domain of administration is unique in case of Medan because of its multilingual composition to administrative staff of the Government. Even Bahasa Indonesia has been constituted, but the use of ethnic languages among administrative staffs of the Government flourished very much. It was therefore, decided to elicit the information about language use in administration.

2.2.3.6 Religion

The composition of Medan in terms of religion is Muslim, Christians, Hindu and Budhis. The information about language use in the domain of Religion was elicited on two levels.

1. Personal prayers
2. By priests for performing religious activities in mosque and church services

This information was elicited to find out whether different languages are used in this domain by different religious groups or the same language is used across religions. It was also important to find out whether same religious group uses different languages in the domain of religion. The choice of language for reading religious books was also sought in order to find out whether the language differs among personal prayers religious formal/informal discourses and the religious texts. It was observed that many a time religious communities under study use different languages than that of the mother tongue of the communities. For example, Christians with Batak Toba language as mother tongue often reported to use English in their religious texts when it comes to reading as the education level goes up, the preferred language for formal discourse thus is English. In case of Muslim, irrespective of mother tongue, language of religious text is Arabic. It was thus, decided to find out whether these observations are substantiated by the data (both by elicitation and observation) or the language choice in reality is different in these three situations namely informal/formal discourse, personal prayers and religious text.

2.3 Attitudes

Most studies on attitudes about language and linguistic communities and their effect on the use of language or choice of a particular language in multilingual situations have shown that attitudes play a very important role in the choice of the language. Most communities show reference for the magical powers of a particular language or adverse value judgments about certain language. The value judgments that underlie these attitudes may be ethical or aesthetic, or they may rest on a pragmatic appeal to efficiency. The degree of social sanction they carry according to the language community, whether the judgments and attitudes are social or individual, the individual expounding them frequently claims objectivity for his opinions. The far reaching value judgments passed on whole language that some languages are intrinsically better than others, cannot be dismissed as ignorance or prejudice, as it is a view held by people who are both intelligent and serious and can bring forward evidence to support it. It also reflects in their choice of that particular language in certain contexts in a multilingual situation and hence has to be taken note of.

The attitudes of the informants are elicited in two areas namely, symbolic/emotional use of language and functional use of language. For the symbolic use it was expected that most of the language communities in Medan would rate their own mother tongue high for uniting both family and speech community, for selecting friends and spouses. It was also expected that for cultural expression mother tongue would be the preference language. As far as functional preferences of language at different levels of education, as for securing job or business and as an official language the preferred would either be Bahasa Indonesia or English. The information was sought on the hypothesis that higher the education more the preference for Bahasa Indonesia and though people prefer mother tongue for integrative purpose, for instrumental purpose Bahasa Indonesia is preferred.

Medan being a language contact situation where many languages are spoken each language would have influence of other language. It was expected that respondents would have the perception of this influence and being exposed to the same language spoken elsewhere in nearby towns they may be

able to bring out the difference in their variety and the standard variety.

Another question asked in this section is, 'which language is used more often in daily oral communication in Medan?' Through this question it was expected to find out which is the lingua franca of multilingual Medan

2.4 The Setting

Next important aspect of research design is the selection of a site for a survey. Selection of a place or a group to undertake survey may be done on the basis of initial definition of the group, theoretical direction, curiosity, or other influences such as convenience. For the present research, Medan was selected as the area for investigation because:

1. *It is a capital city of North Sumatra province*

Being a capital city, Medan attracts native speakers of different ethnic languages besides Melayu to come looking for a better life.

2. *Due to historical reasons majority of language communities residing in Medan i.e. Melayu, Batak, Minang, Java and Chinese, are natives of Medan and not the migrants.*

The different language speakers residing in a place over generations would provide a different perspective in terms of patterns of language use, language choices and attitudes than a situation where migrants or immigrant linguistic groups come in contact with a dominant language group.

3. *It is a place where many language communities exist, providing a multilingual contact situation where any sociolinguistic hypothesis could be examined.*
4. *It is an area which is developing at a phenomenal rate of progress and area with high political awareness.*

There is a definite relationship between political/economic development and linguistic pluralism. At a low level of development, masses are normally inert and pluralism is not a threat. At a transitional stage where masses are 'mobilized', the divisive force exerted by multiple language groups is greatest. At a high level of political/economic development movements of masses across language areas are more, mass

media minimize the remoteness and above all, upwardly mobile individuals have opportunity to learn one or more languages. Medan falls under third category where linguistic pluralism is an asset and with proper language policies Medan could be developed much faster.

2.5 Selecting Respondents:

The basic purpose of using sampling techniques to select respondents is to ensure the representativeness of the population under study. The other important aspect of sampling is also fixing the size of a sample in relation to the nature and magnitude of the population. This also involves the cost, time and manpower available to undertake the study. The sample size thus obtained is further allocated to sub-classes or sub-categories of the variables selected for the study. For example, the variable sex has two-sub categories while the variable like occupation or education may have large number of subcategories depending on the purpose of study. The allocation of sample size to those sub categories need not be strictly proportionate to the population of these subcategories but certain degree of age weight has to be given to these sub

categories depending on the goals and objectives of the study.

2.6 Analytical Procedures and Processing of Data

The third aspect of any research design is the analytical procedures. The degree of sophistication in the analytical procedures depends mainly on the type of data collected and the quantum of information gathered for the study. The techniques of data processing and analysis are determined by the formulation of the different hypothesis which in turn are based on the objectives of the study.

The quantitative data collected through questionnaires and qualitative data collected through participant observations and through secondary sources were processed through different techniques.

Formal analysis and reanalysis of qualitative data and writing report was done simultaneously while conducting fieldwork. A description of the group or language behavior could be revised to take into account the accuracy of responses and the increasing knowledge about Medan situation.

In the final stage of analysis of the qualitative data, however, all notes and papers are classified to synthesize ideas which lead to useful insights. Scanning the data from field notes and supplementary sources was scanned and arranged which resulted in the emergence of patterns and categories were formed. This process involved comparing, contrasting, the development of linkages and relationship in the categories and constructs, and making speculative inferences which are tested as the research continues. Two principal methods were: constant comparison and analytic induction. The first facilitated the coding of tentative categories at the beginning of the study, while the latter helped produce recursive rules. The notes from the observation were examined and more investigations were set for more observations to provide verification and detail. Further, the qualitative data was used to support the finding arrived at from the analysis of quantitative data or explain the apparent contradiction/disparities found through statistical analysis.

As far as analysis of quantitative data prior to analysis, it is important to examine the data collected through questionnaires for its correctness in all respect as the

inferences drawn are based on the obtained data. Therefore, each filled-in questionnaire was examined before accepting for tabulation. The total number of questionnaires examined are 870 covering seven mother tongue groups and no questionnaire was rejected. The number of questionnaires collected were also checked for its conformity to sample allocation in terms of ward, age, sex, education and mother tongue. The tabulation was checked for its correctness by cross checking the totals with the sub-totals obtained over different sub-categories of the variables.

The purpose of the research is to study the use of different languages in various societal domains like home, neighborhood, market, work-place, education, administration and religion. These patterns are studied in terms of social variables like sex, age, education and mother tongue. Since the study aims at obtaining broad patterns of language use in different domains in terms of different variables, no specific hypotheses were formulated in statistical terms. The analysis consists of obtaining bi-variate and multivariate frequency tables. The data is analyzed in terms of such variables which are expected to yield significant correlations. Data obtained

through bi-variate and multivariate tables were further computed to get exact numbers so that comparisons across mother tongue, sex, age, and education in each domain could be made. In addition to these basic bi/multivariate tables many more correlational tables were computed to explain certain phenomenon like language use across generations and degree of multilingualism.

The data obtained from survey was analyzed either on nominal or ordinal scale of measurement. Therefore, very limited statistical test could be applied for finding out significant in statistical terms. The information on migration was obtained to study whether there is any difference in language use patterns between the migrants and native.

The information about the language choice for reading purpose was elicited for both respondent and his/her family members and different type of reading materials such as newspaper, magazines and fiction. These distinctions in terms of generations and reading materials were made to capture the differences in language use across generations due to exposure and education. The examination of filled - in questionnaires brought out the languages all the respondents

use to read any material for both the self and family members. Hence, the different categories in terms of reading materials and family members were not further analyzed.

The following is the list of bi-/multivariate table formats, designed for the analysis of the data obtained through questionnaires :

- Distribution of respondents in terms of age, sex, mother tongue and religion
- Distribution of respondents in terms of districts
- Languages known in terms of age and sex
- Language use at home in terms of mother tongue
- Language used for writing, reading and speaking.
- Language of neighborhood in terms of mother tongue
- Language choice for speaking with neighborhood and friends having different mother tongue in terms of mother tongue
- Language use in market in terms of sex and mother tongue
- Language use in workplace in terms of mother tongue
- Language use in administration by self in terms of mother tongue

- Language use in administration by officials in terms of mother tongue
- Language use in religious practices in terms of mother tongue and religion
- Attitudes in terms of sex, age and ethnic group

From these basic tables, several tables were computed and data was interpreted.

2.7 Presentation of Report

Finally, the important aspect of any survey is the presentation of the results of findings in proper and comprehensive manner. The presentation should take into consideration the objectives of the study, the co-relational aspect in terms of variables, the level of abstraction, and the target users thus, the effective presentation of results decides the impact of the study and its goals to be achieved.

CHAPTER III

ETHNICITY AND NATIONALISM IN MEDAN – NORTH SUMATRA

3.1 A Brief History of Sumatra

The first human settlements and prehistory of Sumatra are still nowadays very much unknown, the climate of the island has not allowed the conservation of human fossils and archeological researches are very much limited. Through epigraphs, sculptures or sometimes architectural remains one can see the uprising and downfall of local states or powers which theories are more of hypotheses lacking any scientific certitude.

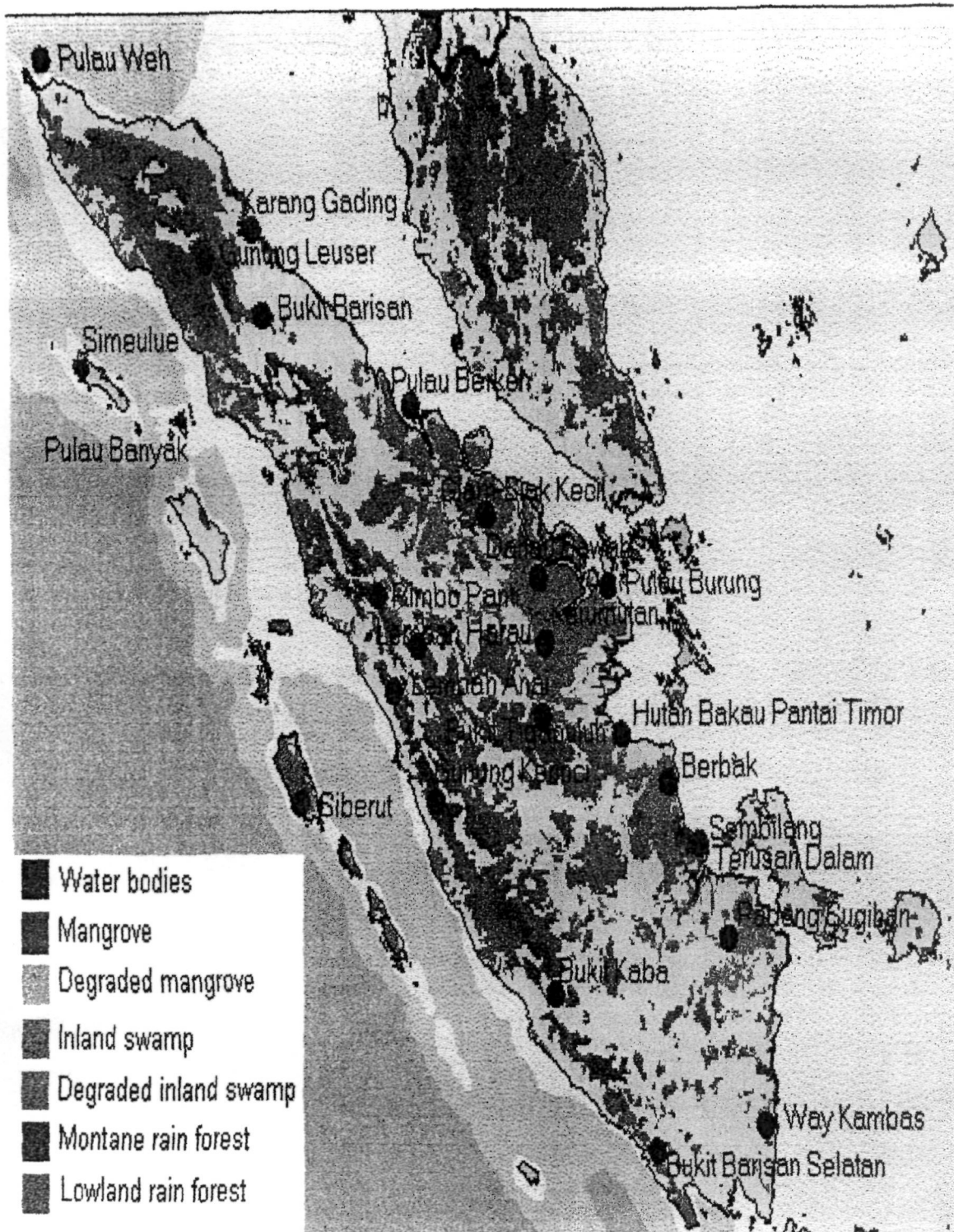
On the seventh century, the coastal settlements of Sumatra are familiar stops for traders intending to link the China Sea and Indian Ocean. Rich in gold, Sumatra is perhaps Suvarnavipa (the island of gold) that old Indian texts talk about. It was as well a main stop for Chinese pilgrims on their way to Buddhist India as the sea was then considered safer than the Himalayas. This empire has fascinated travelers from around the world, nothing remains except the most valuable

statue of an Indonesian Buddha, which now stands in the National Museum of Jakarta.

The Sriwijayan Empire that ruled Sumatra was suddenly defeated in a dramatic way by another empire based on the sea, the kingdom of Chola in southern India, during a devastating expedition in 1025. The downfall of the Sriwijaya Empire also allows the development of other Sumatra and Malay Peninsula based coastal towns, then firmly under its control. The Melayu (actual Jambi province) prospers in the 12th -13th century with the arrival of Chinese traders interested in ivory and rhino horns, then and still today very searched in China. In 1278 a conflict between the Melayu and Javanese Kingdoms of Singhasari bursts.

The Javanese then bring away a Melayu princess known in the legends to be sumptuous, to give her as a bride to their king. She gives birth to a son, Adityavarman who returns to his motherland in search of his origins. He is not welcomed so decides with his men to head inland to an area thought to be very rich in gold: the Minangkabau highlands. He fails in his attempt to bring the area under his control.

Map of Sumatra



This episode saw some of the most popular 'hikayat' (hikajat) or story in Indonesian history: when the prince arrived in the west Sumatra area with his well-armed men he meets the local opposition and they decide that instead of confronting their soldiers they would set up a bull fight between a local and Javanese buffalo. This was to decide of who is to be the sovereign in the region. The Javanese Prince laughs, as his buffalo were twice the size of his opponents. The day of the fight was a surprise for the Prince, to fight the Javanese buffalo the local opposition brought a small cub, his horns were covered with gold. The fight starts and the hungry cub runs at what he believes to be his mother desperate to get some milk and angry not to find anything he moves in anger under her belly, the horns tearing apart the restless Javanese buffalo. The locals shouted "minang kerbau", "minang kerbau" (which means the buffalo wins, the buffalo wins). That is where they inherited their name of Minangkabau and since then the reputation for their wit and shrewd diplomacy.

In the beginning of the 14th century new harbors develop on the north-east coast of Sumatra, which stand as a transit zone for ships coming from India or the middle-east on their

way to China. Islam quickly spreads in the actual province of Aceh, to further continue towards the east coast settlements until Java. In the 16th century Sumatra's harbors are living under the Islamic law while in the same period Islam is also starting to slowly implement itself in the Minagkabau highlands. This led to a major conflict of interest between the traditionally matrilineal Minagkabau and the Islamic beliefs. Some adherents finding some kind of compromise between the two, some not.

The old town of Langsa in Aceh is a beautiful example of these old trading towns with a combination of both Arabic and Cino-Portuguese architecture. Most of the wealth of Sumatra came from a single spice worth gold at the time: pepper. Sumatra was the world leader pepper exporter until the 19th century.

In 1292, Marco Polo stops over in Sumatra, which he then calls "Java minor". Half a century later, the Arab traveler Ibrahim Battuta explains in his memories that Sumatra was then called 'djouah' (Arabic pronunciation for Java) because of the djouy or benzoic, incense used also in the cosmetics, which was traded then for centuries. Later Djouah was to

become Samudra, or Sumatra, due to the name of a coastal town in the north-east of the island, found in the delta of Pasei river. In the first half of the 16th century newcomers made the Malacca straight and the town of Malacca a main crossroads in the world's trading.

In 1498, Vasco de Gama finds for the kingdom of Portugal the "road to the Indies". In 1521 Magellan reaches the Philippines for the interest of the Spanish crown. From the information gathered from Vasco de Gama trip, Portugal takes over the strategic straight of Malacca (1511). Very intense fighting then explode between the new rulers and the coastal towns.

In 1582 Philip II, new master of Lisbon receives a report from Goa to tell him to take over Aceh, in order to limit the access of pepper to the Gujarati Indians and the Mohammedans from the Mecca. In this eager economic struggle there was no winner nor loser. Following the Acehnese model, number of small sultanates were growing on each and every coastal region of Sumatra and Malaysia's peninsular. Even though with the tentative from the Portuguese

to reduce the Acehese production of pepper, Aceh provides half of the pepper consumed in Europe.

The British, Indian and American rulers of Penang also introduce new spices from elsewhere to grow on Sumatra (coffee, cinnamon). It is only in 1824 that the English accept to leave Sumatra for the benefit of the Dutch, at the condition to leave them rule in Malaysia.

On the wet lowlands east coast around what was then called Deli (Medan nowadays) the then biggest ever logging operation was to take place, early in the 1860's, to have plantations replacing the original forest (tobacco, rubber, palm oil) on more than two million hectares.

At the end of the 19th century, twenty thousand Chinese workers from Java were sent to work in the plantations. They were to be progressively replaced by a Javanese labor while the Chinese became a bridge between the indigenous people and the Dutch to organize the trade. New products were continuing to be grown, such as vanilla. It is also in the second half of the 19th century that missionaries from Holland but mainly German (led by the most popular figure of Johannes

Nommensien who almost similar to a god or Jesus for a Batak) penetrate the then most intriguing Batak tribes and start to convert them to Christians.

The cannibalistic reputation of the Batak was the main reason no one dared to enter their land before. Newly conquered Nias island (1890) also sees its first missions but they were left quickly abandoned because of continuous fighting with the locals.

The other rebellions against the Dutch ruler were started by the sultan Jambi in 1906 and the king-prophet Sisingamangaraja in 1907 but were ousted by the Dutch by 1910, although heavy in human losses for both sides.

A few years later the first serious all Indonesian independence movements starts. Sumatra plays a very active part in the process. The Sarekat Islam founded in 1912 retains the most active followers. As in Java, Sumatra can take advantage from the ethic politic of the Hague congresses over its colonies, authorizing the access to higher education for the indigenous. This sees the apparition of the first student organization in Indonesia: the Youth Organization of Sumatra is born in 1917, the Political Organization of the Batak

Students in 1920, The National League for the Indonesian Students in 1926. All sustain the independence aspirations from then increasingly popular figures: Sumatra's Mohamed Hatta and Javanese Sukarno, then to become the founding fathers of the Indonesian state.

Before World War II these groups play an intense diplomatic game with the Dutch rulers and are to prepare the fundamentals for the declaration of independence in 1946. The Melayu language then widespread on coastal Sumatra was to be appointed national language or Bahasa Indonesia in 1939.

Starting from 1942 and taking advantage of World War II, the Japanese occupy Indonesia in their goal to take control of the overwhelmingly rich in resources archipelago. Their 25th army takes over Indonesia, Malaysia and Singapore.

First seen as the Asian messiahs to deliver them from the western occupation, they gather with the local forces to defeat the Dutch. Then a separation occurs: the traditional separatists mainly under the call of the Muslims accuse the nationalists for their collaboration with the Japanese invader. This period is followed by a political chaos in the early 1940's.

In Sumatra the discontent reached its peak and explodes in violent fighting directed towards the traditional authorities: local chiefs, Melayu sultans and the Batak kings are all defeated. Generalized violence takes place when the farming products from Sumatra hit the new Singaporean market and to sell them back weapons in exchange to paramilitary organizations. Military movements from the Batak and Minangkabau take place to rebel themselves against the centralized government of Jakarta and their socialistic ideas also known as 'Marhaenism' (an ideology of a farmer named Marhaen).

In 1958 the P.P.R.I (Revolutionary government of the Indonesia Republic) officially enters in conflict with the Indonesian government. Civil war erupts. Padang and Bukittinggi were heavily bombed. This war ends in 1961. In the North part of Sumatra, Aceh refuses it's annexation into the North Sumatra province of the Christian Bataks. A treaty in 1959 allows the Aceh province a special status of larger independence. The discontent of Sumatra only eases once Suharto government takes hold of the country in 1966. It's

anticommunist policies and economic liberation corresponds with the aspirations of the P.P.R.I

3.2 History and Demography of North Sumatra

Covering a land of 71.680 square kilometers or 7.168.000 Ha, the province of North Sumatra lies between 98'-100' east longitude and 1'- 4' north latitude. North Sumatra's geological characteristic is marked by mountainous regions with lakes and waterfall. North Sumatra is flanked by the Strait of Malacca on the east and Indian Ocean on the west, between the province of West Sumatra and Riau in the south and the special region of Aceh in the north. North Sumatra which lies close to the Northern top of the island is one of Indonesia's 30 provinces.

During the Dutch colonial era, there had been a government system called 'Gouvernement Van Sumatra' which



Map of North Sumatra

administered all of Sumatra, headed by a governor in Medan. At that time North Sumatra was divided into several administrative areas.

At the beginning of Indonesia's independence, Sumatra still belonged to one united territory, called the Province of Sumatra, which was led by a governor. It was divided into several administrative regencies headed by regents. To facilitate the communication among various parts of defense system, the National Regional Committee decided in its first meeting that the Province of North Sumatra was to be divided into three provinces, namely: North Sumatra (including Aceh, East Sumatra and Tapanuli regencies), Central Sumatra and South Sumatra.

Early in 1949, the government system was restructured in Sumatra; the governor was promoted to be a commissioner who was responsible for controlling and conveying the people's aspirations to the government from both civilian and military sectors. North Sumatra was divided into two special military regions, such as; Aceh and Tanah Karo headed by a military governor, Tgk. M. Daud Berueh. Tapanuli, East and South Sumatra were led by a military governor Dr. F. L. Tobing. In

1956, the government system of North Sumatra was reorganized again as it is now.

Various ethnic groups live in this province, namely:

- the Melayu living along the eastern coast
- the Batak which may be divided into 6 sub-ethnic groups:
Karo, Simalungun, Angkola, Mandailing, Toba and Pakpak
- the Nias people in Nias island
- the Chinese people

The administration of North Sumatra is divided into 19 regions consisting 11 regencies, 6 municipalities, 2 administrative cities, 209 districts, 390 sub districts, and 5.308 villages. The province of North Sumatra is governed by a governor. A tropical climate prevails along coastal areas, where the mountain areas and high lying plain have fresh and cold mountain air. The rainy season occurs during the months of September till February. While the dry seasons is from March through August. The temperature along the coast ranges from 18 degrees to 32 degrees Celsius. The temperature in mountainous regions, such as Karo Regency, North Tapanuli, and Dairi is lower than the average temperature throughout the rest of North Sumatra.

In 1985, 70.38 percent of North Sumatra total population lives in urban areas, but in 1990 only 33.50percent of its 10.256.027 inhabitants live in urban areas whereas 64.50percent live rural areas (20 percent of it lives around the west coast and the east coast).

The population of North Sumatra province is not evenly distributed. Around 43.33 percent with the density of 405 persons per square kilometer live in Medan, Binjai, Langkat, Deli Serdang and Tebing Tinggi. 22 percent with the density of 111 persons per square kilometers live in North Tapanuli, Simalungun, Pematang Siantar, Karo and Dairi. 17.84 percent with the density of 69 persons per square kilometers live in South Tapanuli, Central Tapanuli, Sibolga and Nias. And 16.83 percent with the density of 124 persons per square kilometers live in Asahan, Tanjung Balai, and Labuhan Batu.

North Sumatra has a big potential trade sector, especially in non-oil sector (agriculture, plantation) and plays an important role. North Sumatra produces non oil commodity as an export to gain foreign exchange of an average 13-16 percent annually from national export in 1988. Rubber, cocoa, cigars and palm product export reached 99.3 percent from all

of North Sumatra export. This situation makes peoples from other islands come to North Sumatra.

In 1961, the population of North Sumatra was 4.964.734. Next ten years, in 1971 it becomes 6.612.831. And in 1980 it becomes 8.360.894 persons. Most of this population lives in Medan that is around 1.730.752 and then followed by Deli Serdang, South Tapanuli and Asahan whereas Sibolga has the least number of populations.

In the period of 1980-1990, the population in eastern coast of North Sumatra grows faster than the population in western coast. If in 1980, the total population in eastern coast (Labuhan Batu, Asahan, Tanjung Balai, Tebing Tinggi, Deli Serdang, Medan, Langkat and Binjai) is 4.855.476 persons, so in 1990 it becomes 6.170.718 persons (increasing by 2.43%) whereas the population in western coast of North Sumatra increases only by 2.34%).

Table I

Population of North Sumatra in the years 1961, 1971, 1980, and 1990.

No	Regencies	1961	1971	1980	1990
1	Nias	314.829	370.825	468.375	589.184
2	S.Tapanuli	495.060	628.394	757.159	954.332
3	C. Tapanli	100.795	135.857	167.161	214.467
4	N. Tapanuli	560.384	622.535	682.437	695.777
5	Lab. Batu	255.997	360.153	547.171	733.521
6	Asahan	409.006	593.584	775.656	884.594
7	Simalungun	496.238	662.257	759.024	805.365
8	Dairi	138.278	184.829	241.785	276.980
9	Karo	147.673	182.156	219.204	257.981
10	D. Serdang	971.621	1.430.965	1.241.190	1602.749
11	Langkat	341.615	519.459	702.059	812.229
12	Sibolga	38.665	42.223	59.897	71.895
13	Tg. Balai	29.152	33.604	41.894	108.202
14	P. Siantar	114.870	129.232	150.376	219.328
15	T. Tinggi	26.228	30.314	92.087	116.767
16	Medan	479.098	635.562	1378.955	1730.752
17	Binjai	45.235	59.882	76.464	181.904
North Sumatra		4964734	6621.831	8360.894	1025607

(Source: Civil Census Department of North Sumatra 1961, 1971, 1980, 1990)

Based on the average of population growth from 1971 to 1980, Medan as the capital of North Sumatra, has the highest number of population growth, that is about 12.99%. The 1990 Civil Census shows that the total population of North Sumatra is 10.256.027 in which 3.640.729 persons or 35.50% live in urban areas and 6.615.298 persons or 64.50% live in rural areas. This number shows the steady increase of people migration from rural to urban areas. If we look at the 1971 Census only 17.73% of total population live in urban areas and in 1980 it becomes 25.48%. There are some reasons for people migration namely looking for a better life, education, social change, etc.

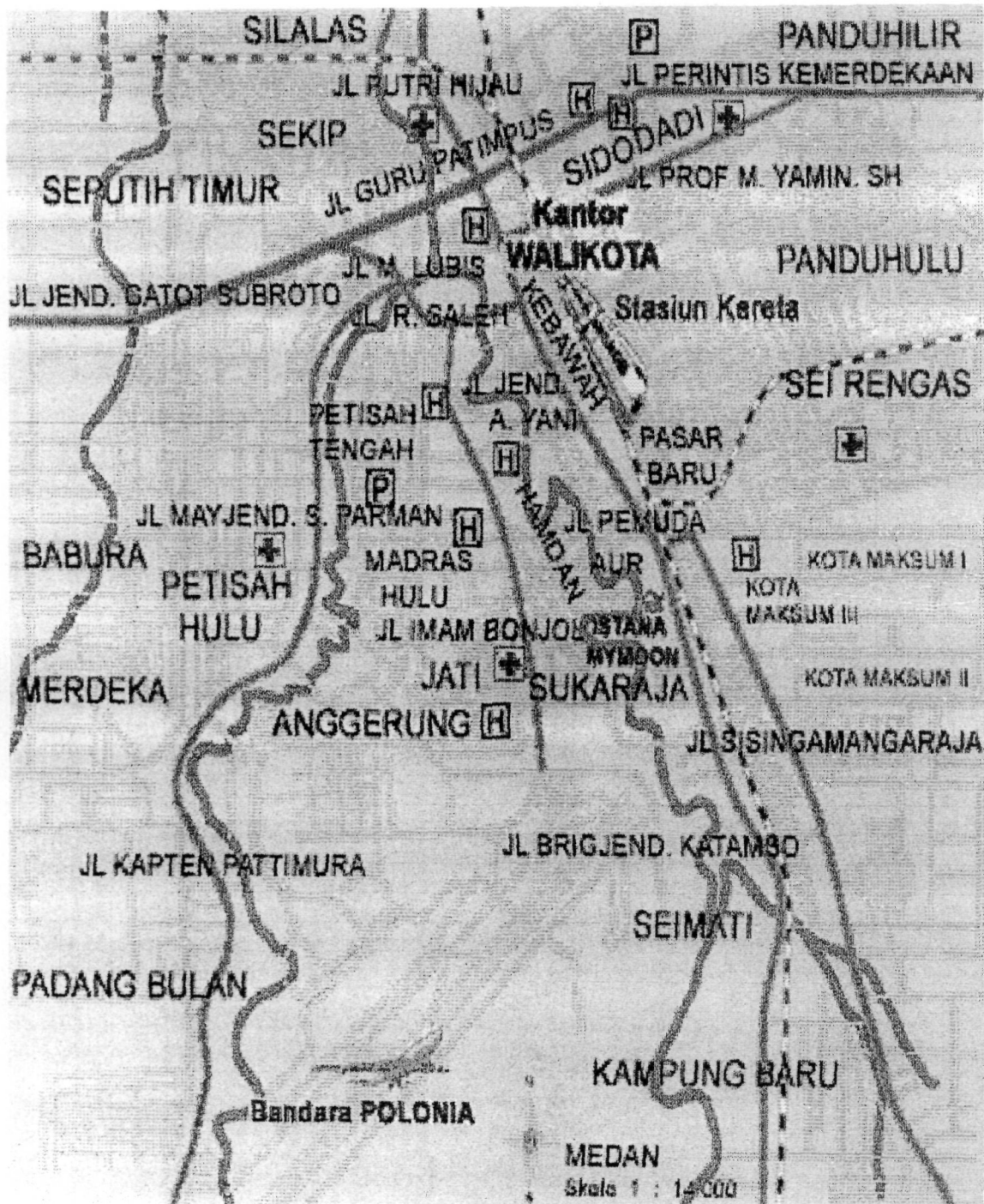
3.3 History and Demography of Medan

In 1590 Raja Guru Patimpus founded the settlement Medan Putri in the fertile lowlands between the rivers Sungai Deli and Sungai Babura. Between the end of the 16th century and early 17th century this area became a battlefield or 'medan perang' between the Aceh and Deli rulers. Medan was only a small village up to the 19th century. In 1823 it only had

a population of 200 persons. After the arrival of the Dutch Medan started to grow fast. In 1865 tobacco was introduced and Medan became a center for rich plantations. In 1886 it became the capital of what then was North Sumatra. In 1910, approximately 18,000 people lived here and ten years later 45,000. By the end of the Dutch rule, 1942, the population consisted already of 80,000 people. By that time it had become the richest and most productive area of the Dutch East Indies. Today there are almost there million inhabitants in Medan.

In the 16th century there was a kingdom called Aru, with its center where Deli Tua is now (South of Medan Town). In 1612 the famous Acehnese Sultan Iskandar Muda defeated

Map of Medan



Aru. The Acehnese appointed Hisyamsudin (later he changed name Gocah Pahlawan) as their representative in this kingdom of East Sumatra. In 1632 Aceh established the Deli Kingdom and Tuanku Panglima Gocah Pahlawan became the first King. He died in 1669 and was followed by Marhum Kesawan who moved the center of the Kingdom to the location where Medan is now. The third king, Tuanku Panglima Padrap, (ruled 1698-1728) moved the kingdom to Pulo Brayan. The fourth king, Tuanku Panglima Pasutan, (ruled between 1728-1761) moved the kingdom to Labuhan Deli. He organized the kingdom in four tribes, each led by a Datuk (a Melayu title for high ranking persons). The fifth king, Tuanku Panglima Gandar Wahid, ruled in the period 1761-1805. During his time the Datuks increased their power.

The sixth rulers was Sultan Amaluddin Mengedar Alam, (ruled 1805-1850). The Siak Kingdom, during his years, became a stronger influence in Deli than the Acehnese Sultanate. The king was given the title Sultan. Sultan Osman Perkasa Alam ruled from 1850 to 1858. During his leadership the Deli sultanate became autonomous. Sultan Mahmud Al Rasyid Perkasa Alam (ruled 1858-1873) started the

relationship with the Dutch; a relationship then became rather intimate. Sultan Ma'mun Al Rasyid Perkasa Alamsyah ruled 1873 to 1924 when the tobacco trade expanded. He moved the kingdom to Medan and finished the construction of the Maimoon Palace in 1888. He also built the Grand Mosque Al Mashum in 1907. He became known as the builder. Sultan Amaluddin Al Sani Perkasa Alamsyah (ruled 1924-1945) built harbors and commerce increased during this period. At the declaration of Indonesian Independence the Sultan recognized the sovereignty of the republic and was in return given an important function as administrator of Deli-Melayu traditions and culture.

The opening of the Suez Canal in 1869 meant strongly intensified traffic between Europe and the Far East. The Dutch started the shipping company 'Stoomvaart Maatschappij Nederland' that quickly expanded to 43 steamships in 1877. The English, however, had already 3,000 ships in those days. A journey from Europe to Indonesia took approximately 40 days. After the opening of the Gotthard tunnel in Switzerland, Genoa in Italy became the new transit harbor for passenger ships. Now the journey only took 23 days and 20 hours to

Batavia (Jakarta). The ships also became bigger and more comfortable. In 1890 Sabang (Aceh) became a bunker harbor. Belawan (now a harbor in Medan) got its harbor in 1923. Before this, the exports were very dependant on British shipping. The shipping company Koninklijke Paketvaart Maatschappij (KPM) was established for the purpose of shipping the valuable Deli tobacco, which was shipped over Batavia. This cargo was almost as valuable as gold and stringent rules regulated the handling. It was strictly forbidden to stow anything on top of the tobacco. The coolies were not even allowed to walk on it when they worked in the hatches.

Cleaning of roads in Medan was, until 1912, done by prisoners. After that free coolies got the job. In 1917 the authorities started to use horse drawn carts, equipped with brooms for the cleaning. In 1928 motorized vehicles replaced the horse drawn carts. The first newspaper was the 'Deli Courant', established in 1885. It did not appear daily. In 1898 the German Joseph Hallermann established the daily 'De Sumatra Post', which survived until 1939. There were planters in Medan from many countries: England, the Netherlands, USA, France, Germany, Poland, and

Switzerland. Many of them became very rich and led an affluent life style. Medan became known as the Paris of Sumatra.

Medan, the capital of North Sumatra, is the entrance for tourists coming from the western part of Indonesia and also one of important trade centers in Indonesia. It lies 2°29'30" to 2°47'29" east longitude opposite the Malaysian Peninsula. Medan which has an area of about 26.150 hectares is 28 km from the main harbor of North Sumatra, Belawan. It is a lowland area, and is located on the east coast of Sumatra (10 meters above the sea level). Medan means 'field' or 'Battlefield', and indeed Medan was once the battlefield where the Deli Sultanate and the Kingdom of Aceh were at war many years ago.

In 1918, Medan was made capital city. At that time, the population of Medan was 43.826 persons that consists of 409 Europeans, 25.000 Indonesians, 8.269 Chinese and 130 other nationalities.

The Governor of North Sumatra in September 21, 1951 issued a decision numbered 66/III/PSU that enlarged area of Medan. This decision was followed by a decision of Major of

Medan numbered 21 dated September 29,1951 stated that area of Medan was 5.130 hectares and consists of four districts; Medan District, East Medan District, West Medan District and Medan Baru District.

In 1973, The Central Government again issued its decision numbered 23 that enlarged area of Medan becomes 26.510 hectares and consists of 11 Districts and 116 villages. The Minister of Internal Affairs issued a decision numbered 140/2271/PUOD dated May 5,1982 stated that the number of villages in Medan becomes 114 villages;

1. Medan Kota District : 26 Villages
2. East Medan District : 18 Villages
3. West Medan District : 13 Villages
4. Medan Baru District : 18 Villages
5. Medan Deli District : 6 Villages
6. Medan Labuhan District : 7 Villages
7. Medan Johor District : 11 Villages
8. Medan Sunggal District : 14 Villages
9. Medan Tuntungan Dist. : 11 Villages
10. Medan Denai District : 14 Villages
11. Medan Belawan Dist. : 6 Villages

In 1991, The Central Government issued another decision that added the number of districts and villages of Medan;

- 1. Medan Kota District : 12 Villages**
- 2. East Medan District : 18 Villages**
- 3. West Medan District : 6 Villages**
- 4. Medan Baru District : 6 Villages**
- 5. Medan Deli District : 6 Villages**
- 6. Medan Labuhan District : 7 Villages**
- 7. Medan Johor District : 6 Villages**
- 8. Medan Sunggal District : 6 Villages**
- 9. Medan Tuntungan Dist. : 9 Villages**
- 10. Medan Denai Dist. : 5 Villages**
- 11. Medan Belawan Dist. : 6 Villages**
- 12. Medan Amplas Dist. : 8 Villages**
- 13. Medan Tembung Dist. : 7 Villages**
- 14. Medan Area Dist. : 12 Villages**
- 15. Medan Polonia Dist. : 5 Villages**
- 16. Medan Maimun Dist. : 6 Villages**
- 17. Medan Selayang Dist. : 5 Villages**
- 18. Medan Helvetia Dist. : 7 Villages**
- 19. Medan Petisah Dist., : 7 Villages**

Again in 1992, The Central Government issued a decision numbered 35/1992 that added the number of districts in Medan to 21 districts;

1. Medan Kota District : 12 Villages
2. East Medan District : 9 Villages
3. West Medan District : 6 Villages
4. Medan Baru District : 6 Villages
5. Medan Deli District : 5 Villages
6. Medan Labuhan Dist. : 4 Villages
7. Medan Johor Dist. : 6 Villages
8. Medan Sunggal Dist. : 6 Villages

9. Medan Tuntungan Dist. : 9 Villages
10. Medan Denai Dist. : 5 Villages
11. Medan Belawan Dist. : 6 Villages
12. Medan Amplas Dist. : 8 Villages
13. Medan Tembung Dist. : 7 Villages
14. Medan Area Dist. : 12 Villages
15. Medan Polonia Dist. : 5 Villages
16. Medan Maimun Dist. : 6 Villages
17. Medan Selayang Dist. : 5 Villages

18. Medan Helvetia Dist. : 7 Villages
19. Medan Petisah Dist. : 7 Villages
20. Medan Marelan Dist. : 4 Villages
21. Medan Perjuangan : 9 Village

Table II
Population of Medan based on Nationality and Sex
1988-1993

Years	Nationality				Numbers
	Indonesian		Foreign		
	Male	Female	Male	Female	
1988	822.931	871.175	7.780	7.842	1.655.728
1989	843.181	839.553	5.130	5.001	1.692.865
1990	861.152	859.520	5.089	4.991	1.730.752
1991	879.477	877.762	5.141	5.090	1.767.470
1992	902.926	897.370	4.674	4.730	1.809.700
1993	916.761	919.063	3.448	3.637	1.842.300

(Source: Medan Central Bureau of Statistics 1994)

Table III**Population of Districts in Medan**

Districts	Width (Km²)	Number of People	Density
Medan Tuntungan	20,68	67.889	3.283
Medan Selayang	12,81	75.277	5.876
Medan Johor	14,58	101.472	6.96
Medan Amplas	11,19	85.571	7.647
Medan Denai	9,05	127.404	14.078
Medan Tembung	7,99	128.896	16.132
Medan Kota	5,27	86.357	16.387
Medan Area	5,52	112.667	20.411
Medan Baru	5,84	41.233	7.06
Medan Polonia	9,01	44.025	4.886
Medan Maimun	2,98	48.585	16.304
Medan Sungai	15,44	106.253	6.882
Medan Helvetia	13,16	125.596	9.544
Medan Barat	6,82	82.626	12.115
Medan Petisah	5,33	66.145	12.41.0
Medan Timur	7,76	109.45	14.104

Medan Perjuangan	4,09	93.305	22.813
Medan Deli	20,84	128.459	6.164
Medan labuhan	36,67	93.543	2.551
Medan Marelan	23,82	87.07	3.655
Medan Belawan	26,25	92.45	3.522
Total	265,10	1.904.273	7.183

Table IV
Population of Medan based on Ethnic groups in the
year of 2001

No	Ethnics	Numbers
1	Java	628.898
2	Melayu (or Malay)	125.557
3	Minang (or Minangkabau)	163.774
4	Batak Toba	365.758
5	Mandailing	178.308
6	Nias	13.159
7	Batak Karo	78.129
8	Simalungun	13.078
9	Aceh	53.011

10	Pakpak	6.509
11	Chinese	202.839
12	Others	75.253
Total		1.904.273

(Source: Medan Central Bureau of Statistics 2001)

3.4 Major Ethnics in Medan

3.4.1 The Batak Toba

The term Batak designates any one of several groups inhabiting the interior of North Sumatra Province south of Aceh: Angkola, Karo, Mandailing, Pakpak, Simalungun, Toba, and others. The Batak numbers are around 3 million. Culturally, they lack the complex etiquette and social hierarchy of the Hinduized peoples of Indonesia. Indeed, they seem to bear closer resemblance to the highland widen cultivators of Southeast Asia, even though some also practice padi (rice) farming. Unlike the Balinese, who have several different traditional group affiliations at once, or Javanese peasants affiliated with their village or neighborhood, the Batak orient themselves traditionally to the marga, a matrilineal descent group. This group owns land and does not permit marriage

within it. Traditionally, each marga is a wife-giving and wife-taking unit. Whereas a young man takes a wife from his mother's clan, a young woman marries into a clan where her paternal aunts live. When Sumatra was still a vast, under populated island with seemingly unlimited supplies of forest, this convergence of land ownership and lineage authority functioned well. New descent groups simply split off from the old groups when they wished to farm new land, claiming the virgin territory for the lineage. If the lineage prospered in its new territory, other families would be invited to settle there and form marriage alliances with the pioneer settlers, who retained ultimate jurisdiction over the territory.

Genealogies going back dozens of generations were carefully maintained in oral histories recited at funerals. Stewardship over the land entailed spiritual obligations to the lineage ancestors and required that other in-migrating groups respect this. The marga has proved to be a flexible social unit in contemporary Indonesian society. Batak, who resettle in urban areas, such as Medan and Jakarta, draw on marga affiliations for financial support and political alliances. While many of the corporate aspects of the marga have undergone

major changes, Batak migrants to other areas of Indonesia retain pride in their ethnic identity. Batak have shown themselves to be creative in drawing on modern media to codify and express their “adat” (tradition). Anthropologist Susan Rodgers has shown how taped cassette dramas similar to soap operas circulate widely in the Batak region to dramatize the moral and cultural dilemmas of one's kinship obligations in a rapidly changing world. In addition, Batak have been prodigious producers of written handbooks designed to show young, urbanized, and secular lineage members how to navigate the complexities of their marriage and funeral customs.

The Marga (clan) is used by all Batak people and plays a very important role. For the Batak Toba it is of extra importance. The rulers are still in use and set its very special flavor on the daily life of the Batak people. A person cannot marry within his clan. In the old days offenders against the rule were sentenced to death.

Between and within clans are special relationships. A hula - hula relation is the relation of a man to the clan of his wife. Any member of that clan is considered an older brother

and respect must be shown and given. The Boru relationship is the relation of a man to the clan that marries his sister.

Members of that clan must show respect to the husband's clan. Dongan Tubu relation is between members of the same clan. When a man gets married his family pays for the bride, who then becomes a member of her husband's clan. A village (huta) has normally three clans (marga) represented. Through marriages one clan achieve all three different types of relationships with other clans. Only the male line is counted.

The Batak women have always been hard workers. Besides taking care of the whole household they often also work in the fields or hold another employment. The general picture in Indonesia of the Batak men is that they are good at talking, politicking, singing, and gambling. True or not, they are definitely good at both talking and singing. Besides, illegal gambling exists in every Batak village, however remote. The Batak Toba are very loud and outspoken and if they get angry they show it immediately, but it never lasts for long. An old Batak proverb like: Siboru puas si boru Bakkara, molo dung

puas sae soada mara. (" When a girl of Bakkara has let it out, there is no more anger").

Newly arrived soft-spoken Javanese often think that the Bataks always quarrel. The Bataks have a well developed oral tradition with, prayers, proverbs and songs. In a Batak house, where maybe four families used to live together, the old people used to tell interesting and educating legends and stories to the grandchildren, when it was time to sleep. This was called turi-turian. Bataks normally sing in groups and the style is easy to recognize. Modern Batak songs are often very romantic and tearful. Batak musics, both traditional and modern are easily found in the market.

The Batak calendar, porhalaan, has two functions. Both to tell what date it is and to help choose the most suitable day for an event. Porhalaan probably has its roots in India. The word hala (time) is in Sanskrit kala. The names of the days also have similarities with the Sanskrit names. Porhalaan has three different years, the great year of 360 days, the rice year of 6-7 months, and the maize year of 3-4 months. The calendar is made of 12 pieces of carved bamboo.

The dominating religion amongst the Batak Toba people is Christianity. Most of them are Protestants, but there are also Catholics. The remaining few is Parmalim, or Pelbegu. Batak Toba are rarely Muslim, but there is one Muslim village on Samosir, Desa Sukkean. Islam could enter here as a local leader converted in another area and brought his new religion back. Traditional Animism, called Pelbegu is still practiced in a few places, especially in the hinterland of Barus. Though they speak same ethnic language but the intrusion of foreign words such English and Arabic can be found in their daily interactions.

The Batak believed in Mulajadi Na Bolon who lived in the upper - world. Humans were the gods of the middle world. The underworld was for ghosts and demons. Spirits of important dead people lived in the upper - world. Contact with the gods always went through a mediator. The Batak people did not worship images.

Christian Protestantism started in 1860'ies with the arrival of the missionary Ludwig Ingwer Nommensen from Schleswig, known to be the most successful missionary in the world.

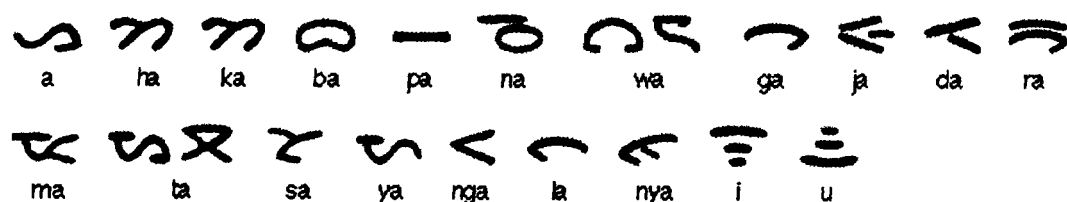
Nommensen visited the Batak religious leader and king Sisingamangaraja XII to talk about spreading Christianity. Sisingamangaraja rejected to become a Christian himself, but accepted Nommensen with the words: " I only control fire and water". Today there are many Protestant churches around. It started with HKBP (Huriah Kristen Batak Protestan), which was founded by Nommensen in Tarutung. In the first splits HKI (Huria Kristen Indonesia) was formed. In the second splits in 1964 GKPI (Gereja Kristen Indonesia) was formed. Added to these are a long list of other Protestant churches. They all join together in Persatuan Gereja Indonesia. Gereja is Indonesian for church.

The Batak languages are spoken in northern Sumatra. The Batak alphabet, or surat batak, is descended ultimately from the Brahmi script of ancient India by way of the Pallava and Old Kawi scripts. In most Batak communities, only the datu (priests) are able to read and write the Batak alphabet and they use it mainly for calendars and magical texts. There are slight variations in the letters and vowel diacritics used to write each Batak language.

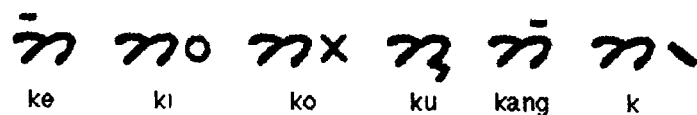
Batak is a syllabic alphabet - each consonant (aksara) has an inherent vowel. Other vowels or the absence of vowels can be indicated using diacritics which appear above, below, or after the consonant letter. Batak is traditionally written from bottom to top in vertical columns running from left to right on strips of bamboo held together with string.

The following is Batak Toba Traditional Alphabet

Alphabet



Vowel Diacritics with Ka



3.4.2 The Batak Karo

The term *Batak* was first used by Melayu settlers to describe any non-Muslim in this part of Sumatra. (In fact a Batak, upon conversion to Islam, was no longer considered a Batak by the Melayu, but ethnically Melayu.)

Of the Batak tribes, the Batak Karo have resisted change from external influences and retained their traditions more than any of the others. This has not been easy though - forces of change have historically been brought to bear by contact with Indian-based trading cultures, Dutch colonialists, Christian missionaries, war-time Japanese military occupants and, most recently, by Indonesian government policies. One effect of these influences is that most Batak Karo today practice either Christianity or Islam - many of them alongside their traditional beliefs. Thus, despite their religious conversion, one still sees many remnants of their Animist heritage.

The Batak Karo groups are organized socio-politically into clans - large family groups, called *margas*. There are five main clans: Ginting, Karo-Karo, Perangin-Angin, Sembiring and Tarigan. Each main clan also has a number of sub-groups. The

Batak Karo or Karo believe that these five clans were the origin of their people. In fact they call themselves "people of the five clans." The clan to which one belongs is very important in Karo society. Their traditional law, called '*adat*', spells out what kinds of conduct one must follow, particularly obligations to their clan and to other relatives. (*Adat* is actually a Malay term, the Karo language calls it *bicara*, but that term is hardly used any more.) These obligations are just as important for in-law relatives as they are for blood relatives. For example, the *adat* does not allow two people of the same clan to marry - even if there is no traceable blood relation between them. This taboo is strictly enforced to this day.

Kinship terms themselves have no real equivalent in English - or in Western societies. For example when a woman is married, she transfers into the clan of her husband, which instantly gains her many new relatives. The woman's relatives from before her marriage are called *kalimbubu* or bride givers. After marriage, the relatives of her new husband's sisters are called *anak beru*, or bride receivers. The *adat* describes *kalimbubu* as "visible gods." They are believed to influence the

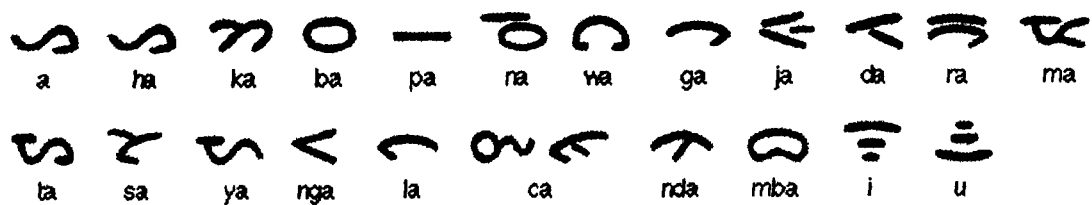
new couple's fertility, health and economic prosperity. The *anak beru* are required to treat the *kalimbubu* in high regard.

In former times the *adat* was even broader in scope than the social conduct it covers today. It used to define all manner of conduct in regard to social, political, spiritual, ceremonial and economic affairs. Besides the living, it defined conduct toward the spirits of the dead. As Christianity and Islam have swept through Karo society, *adat* has been largely adapted and now focuses less on religious rules and more on kinship obligations and Karo social tradition. One important part of that tradition is music. It is said that every Karo can play the guitar! While that may not be quite the case, it is these days mainly the younger generation who keep the musical traditions alive.

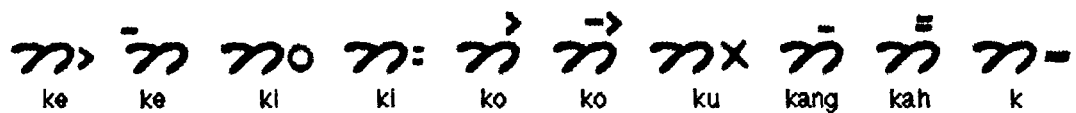
Usually young boys gathered to sing traditional Karo songs, which they were singing in their Karo language. All Karo these days are able to speak Bahasa Indonesia, the country's national language. The songs tell stories from their folk history and legend, as well as of the spirits of the mountains and forests. In former times it was believed that singers held mystical powers.

The following is Batak Karo Traditional Alphabet

Alphabet



Vowel Diacritics with Ka



3.4.3 The Mandailing

To date, there have been four studies of Mandailing built heritage in Indonesia over a period of 27 years. In the first study, it was noted that: "The style of Mandailing forms a bridge between that of the northern Batak areas and Minangkabau in the south".

The Mandailings are one of the least studied ethnic groups in Indonesia as well as Malaysia. Having been defined by colonial social-engineering and nation-state building as Batak-Mandailing in Indonesia and Malay-Mandailing in Malaysia, they are reduced to an appendix to Batak and Malay studies respectively.

Administrative ethnic cleansing has almost completely wiped out their cultural identity. Misrepresented, the unique features of Mandailing built forms are ignored. Instead characteristics associated with the Bataks or Minangkabau building traditions are emphasized in Indonesia, whereas, in Malaysia, they are associated with Malay building tradition. The net result - Mandailing built form is seen as a copy of something else, with no originality of its own.

The writer is of the opinion that a study of Mandailing customary buildings is "very important" in introducing and identifying local culture, adding that it was an integral part of cultural heritage of the Indonesian nation.

Thus far, there have been no attempts at making a comparative study between the Mandailing built forms found in Malaysia as well as in Mandailing, Sumatra. The findings by

both sides ignore the cultural borrowings and exchanges through Mandailing migration that continued well into the 20th century. Interrupted only by Japanese Occupation (Second World War), the Indonesian Independence Revolution, Social Revolution and the Konfrontasi (Indonesian confrontation against the formation of Malaysia).

All the Indonesian studies are in agreement that the best surviving collections of the Mandailing built form are found mainly in Mandailing Julu (Upper Mandailing), the mountainous and largely forested part of the Mandailing homeland. Upper Mandailing represents the treasure trove of Mandailing built heritage, which remains relatively intact to this day because of the relatively low development pressure.

Mandailing built heritage can also be found in Peninsular (West) Malaysia, introduced through Mandailing migration in the first decades of the 19th century. Most of the Mandailing built heritage are concentrated in the states of Perak and Selangor. In the last few years, there have been several studies, reports and measured drawings done by both Indonesian and Malaysian universities on Mandailing building tradition.

Classified as Bataks in Indonesia and as Malays in Malaysia, the Mandailings are however a distinct ethnic and cultural group from the Bataks and the Malays. In 19th century in Malaya, the Mandailings were called "foreign Malays" by British administrators. In the 19th century Dutch Indies, the Mandailings were labeled as "Batak-Mandailing".

Colonial administrator-scholars used these categories in their pseudo-scientific ethnological writings, and attempted to manipulate ethnic categories for their own political agenda. Colonial census perpetuated these categories for "administrative convenience" and denied Mandailings a choice of their distinct identity.

Until today, the Mandailings have been misrepresented in official publications and academic journals alike, inspite of their enormous contributions to society, literature and politics both in Indonesia and Malaysia. Any study of the Mandailings as an appendix of the Bataks or Malays can only be superficial to say the very least. In this way, the Mandailings have been academically marginalised.

Subsequently, in the name of Malay nationalism (kebangsaan Melayu), a movement forged through the print media and reinforced by national education, the Mandailings in Malaysia have all but lost their cultural and ethnic identity.

This is precisely what Mangaradja Ihoetan had warned later generations Mandailing not to do, that is, "carelessly forsaking nationhood and obliterating it by entering into the fold of another ethnic group that does not elevate their status."

In British Malaya, the Malayan-born Mandailings were assimilated into mainstream Malay society through a process of Melayu-ization without any opposition. In contrast, the Mandailings in Indonesia, in particular the Mandailing who had moved to the East Coast of Sumatra and settled there, found a way out of this identity crisis with the outbreak of the Social Revolution in the 1940s.

The Social Revolution in East Sumatra was revolt against the Malay rajas and aristocracy that broke out after the Japanese Occupation.

The Mandailings took this opportunity to reassert and revert to their original cultural and ethnic identity.

Arif Lubis, the editor of *Soeloeh Merdeka* and *Mimbar Umum* during the Social Revolution pointed out that those who have "masuk Melayu" (assimilate to Melayu) can also "keluar Melayu" (dissimilate). In Indonesia today, the Mandailings are often grouped together with the Angkola, as "Angkola-Mandailing". Since the Angkolas largely identify themselves as Bataks, this coupling only reinforces the notion that the Mandailing fall under the Batak label. Static agendas to classify or "unify" people under a racial stock or "rumpun" such as "rumpun Melayu" or the Batak grouping only serve to reduce human diversity and the possibilities of self-determination.

The Mandailing people live on the west coast of Sumatra island, where they were traditionally engaged in padi (rice) planting, buffalo-herding and gold-mining. A rich mythology surrounds their origins, but historical record is scant, dating from the 14th century. Their homeland is divided into Mandailing Godang (Lower Mandailing) and Mandailing Julu (Upper Mandailing); their respective administrative centres are Panyabungan, Tonga-Tonga and Kota Nopan.

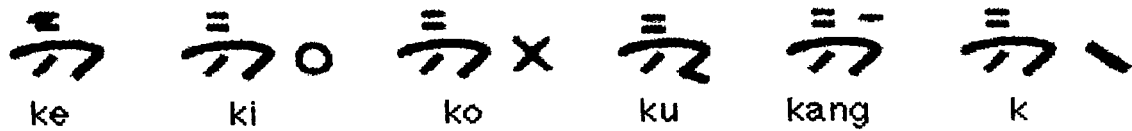
Mandailing society is organised according to Dalihan na Tolu (the confluence of three). This refers to the kinship system based on marga (clans), who are bonded together through marriage and by the principle of Olong Dohot Domu (love and companionship).

Mandailing governance is fiercely democratic and egalitarian. Na Mora Na Toras (the council of nobles and elders) ensures justice and dynamic leadership. The Gordang Sambilan are the ceremonial drums that heralded war, marriages, installations and funerals. During such ceremonies, the Sabe-Sabe ceremonial shawls are worn and Tor-Tor (dance) is performed. Mandailing society, culture and economy are based on agriculture, reflected in its human-made landscape of terrace padi fields and an indigenous irrigation system.

The following is Mandailing Alphabet



Vowel diacritics with ka



3.4.4 The Chinese or Tionghoa

Approximately 3.5 per cent of Indonesia's population of 210 million people is of ethnic Chinese descent. The largest concentrations of ethnic Chinese are in Jakarta and Surabaya on the island of Java. But virtually all towns and cities across the Indonesian archipelago have ethnic Chinese residents and there are long-standing Chinese communities in central Java. About 30 per cent of the northern Sumatran city of Medan's population of 1.9 million is ethnic Chinese. Most Indonesian Chinese are ancestrally Hokkien although other dialect groups from south-eastern China are represented. Many ethnic Chinese in Sumatra are Hakka, descended from indentured or 'coolie' laborers imported to work in the Sumatran plantations.

There are also a small number of Teochews (such as in the Riau Archipelago) and Hainanese

The Chinese or Tionghoa has for long being a sensitive matter in Indonesia. Not until, after the fall of Soeharto (second President of Indonesia) have they regained an equal cultural status. In Indonesia the non - Chinese Indonesians used to be called pribumi (natives) as a way of separating them from Chinese.

This expression has now been officially abandoned and is considered discriminating. In the beginning of the 19th century during the Dutch colonialism, Chinese had several restrictions such as where they could live and to where they wanted to travel. The curse of the Chinese in Indonesia has been their success in business, which often has caused jealousy and bad feelings amongst other ethnic groups. They have often become a target in times of social unrest.

The worst period was after the attempted communist take over when Soeharto grabbed power. Many Chinese were then accused of being communists and killed. The Chinese have a very long history in Indonesia.

Nearly all Chinese who immigrated to Indonesia came from either Fujian or Guangdong provinces in southern China. The dominant languages among these immigrants were Hokkien, Hakka, and Cantonese. Although there was great occupational diversity among contemporary Indonesia's Chinese, most were either engaged in trade, mining, or skilled artisan. In the early 1990s, Chinese continued to dominate Indonesia's private sector, despite policies designed to promote indigenous entrepreneurs. Nonetheless, Chinese were not a monolithic group.

Each immigrant group had its own distinctive characteristics, some of which were accentuated overseas. One of the main contrasts among Indonesian Chinese in the 1990s was seen in the differences between the *peranakan* (native-born Chinese with some Indonesian ancestry) and *totok* (full-blooded Chinese, usually foreign born). Although the distinctiveness and social significance of this division varied considerably in different parts of the archipelago, among the *peranakan* community, ties to the Chinese homeland were more distant, and there was stronger evidence of Indonesian influence.

Unlike the more strictly male-dominated *totok* Chinese, *peranakan* families recognized descent based on both female and male lines. *Peranakan* were more likely to have converted to Christianity and to have assimilated in other ways to the norms of Indonesian culture. They often spoke Bahasa Indonesia as their first language. Some even converted to Islam.

In the early 1990s, *totok* considered themselves as keepers of Chinese cultural ideals and maintained their traditions through household shrines, reverence for ancestors, and private language instruction in Chinese schools. Highly oriented toward success, they saw themselves as more dedicated to hard work, individual social mobility through the acquisition of wealth, and self-reliance than the *peranakan*. Whereas *peranakan* were more likely to have settled on Java, *totok* were better represented in the other islands.

The first Chinese arrived in Java as traders in the beginning of the last millennium. In Sumatra the Dutch brought in the Chinese as plantation workers at a much later stage. Around 300.000 Chinese were imported from China between

1870-1930. For this reason there are great differences within the Chinese in Java rarely know how to speak a Chinese Language.

In Medan the Chinese normally use to speak Chinese amongst themselves. The Chinese community also consists of many Chinese ethnic groups, making the picture even more complex. In Medan most Chinese use Hokkien language. Needless to say, the Chinese of Indonesia consider themselves Indonesians. They are today very visible in all major towns throughout North Sumatra and dominate the private business sector.

The use of the Chinese language was banned from 1965 till 1998 during the President Suharto's era. The 1960s was a difficult time for the Chinese in Indonesia and they were implicated in the aborted communist coup in 1965. So, following Suharto's ascent to the presidency, Chinese literature including newspapers and books and schools and various Chinese cultural activities such as Chinese New Year celebrations were banned. To date (as of Nov 20 2000

according to a Straits Times report), there are seven Chinese newspapers in Indonesia.

On November 25,2000., another milestone was reached when a new private television station called Metro TV began Mandarin News Broadcasting. Metro TV is Indonesia's all news channel. The station target audience will be ethnic Chinese in China Town Jakarta, Medan North Sumatra and Makassar South Sulawesi.

Chinese is written with characters known as *hànzì* (漢字). Each character represents a syllable of spoken Chinese and also has a meaning. The characters were originally pictures of people, animals or other things but over the centuries they have become increasingly stylised and no longer resemble the things they represent. Many of the characters are actually compounds of two or more characters

The Chinese writing system is an open-ended one, meaning that there is no upper limit to the number of characters. The largest Chinese dictionaries include about 56,000 characters, but most of them are archaic, obscure or rare variant forms.

Knowledge of about 3,000 characters is sufficient to read Modern Standard Chinese. To read Classical Chinese though, you need to be familiar with about 6,000 characters.

Chinese characters are written with the following twelve basic strokes:

	dot	horizontal	vertical	left-falling	right-falling	rising	hooks	turning
strokes	丶	一	丨	ノ	㇏	㇀	㇂ ㇃ ㇄ ㇅	㇆ ㇇
examples	心	丁	中	乃	人	洗	別 晨 亂	代 口 冠

A character may consist of between 1 and 64 strokes. The strokes are always written in the same direction and there is a set order to write the strokes of each character. In dictionaries, characters are ordered partly by the number of strokes they contain.

一	二	三	心	玉	竹	見	金	面	骨
1 stroke	2 strokes	3 strokes	4 strokes	5 strokes	6 strokes	7 strokes	8 strokes	9 strokes	10 strokes
魚	黃	鼎	鼻	齒	龍	龜	簡	識	覺
11 strokes	12 strokes	13 strokes	14 strokes	15 strokes	16 strokes	17 strokes	18 strokes	19 strokes	20 strokes
鐵	韃	體	繩	覺	臂	鼎	鸚	鵲	鱗
21 strokes	22 strokes	23 strokes	24 strokes	25 strokes	26 strokes	27 strokes	28 strokes	29 strokes	30 strokes
鬱	籲	麤	齧	龔	龍	龍			
31 strokes	32 strokes	33 strokes	36 strokes	36 strokes	48 strokes	64 strokes			

When writing Chinese, every character is given exactly the same amount of space, no matter how many strokes it contains. There are no spaces between characters and the characters which make up multi-syllable words are not grouped together, so when reading Chinese, you not only have to work out what the characters mean and how to pronounce them, but also which characters belong together.

There are approximately 1,700 possible syllables in Mandarin, which compares with over 8,000 in English. As a result, there are many homophones - syllables which sound the same but mean different things. These are distinguished in written Chinese by using different characters for each one.

Not all the following characters are pronounced with the same tone, so to Chinese ears they sound different. To Westerner ears however they all sound the same. These syllables can be distinguished in speech from the context and because most of them usually appear in combination with other syllables.

傍	幫	梆	邦	榜	膀	綁	膀	傍	棒	磅	鎊
bāng	bāng	bāng	bāng	bāng	bāng	bāng	bāng	bàng	bàng	bàng	bàng
near	to help	watchman's wooden clapper	nation, state, country	list of names	tablet, plaque	to tie up	shoulder	to depend on, to draw near	stick, club, cudgel	pound (lb), scales	pound (£)

If you look closely, you will notice that some of the characters above have parts in common. These parts give you a clue to how to pronounce the characters.

3.4.5 The Minang / Minangkabau

The Minang / Minangkabau--who predominate along the coasts of North Sumatra and West Sumatra, interior Riau, and northern Bengkulu provinces--in the early 1990s numbered more than 3.5 million. Like the Batak, they have large corporate descent groups, but unlike the Batak, the

Minangkabau traditionally reckon descent matrilineal. In this system, a child is regarded as descended from his mother, not his father. A young boy, for instance, has his primary responsibility to his mother and sisters' clans.

In practice, in most villages a young man will visit his wife in the evenings but spend the days with his sister and her children. It is usual for married sisters to remain in their parental home.

According to a 1980 study by anthropologist Joel S. Kahn, there is a general pattern of residence among the Minangkabau in which sisters and unmarried lineage members try to live close to one another, or even in the same house. Landholding is one of the crucial functions of the female lineage unit called suku.

Since the Minangkabau men, like the Acehnese men, often merantau (go abroad) to seek experience, wealth, and commercial success, the women's kin group is responsible for maintaining the continuity of the family and the distribution and cultivation of the land. These groups are led by a penghulu

(headman). The leaders are elected by groups of lineage leaders.

As the suku declines in importance relative to the outwardly directed male sphere of commerce, however, the position of penghulu is not always filled after the death of the incumbent, particularly if lineage members are not willing to bear the expense of the ceremony required to install a new penghulu. The traditions of sharia and indigenous female-oriented adat are often depicted as conflicting forces in Minangkabau society. The male-oriented sharia appears to offer young men something of a balance against the dominance of adat law in local villages, which forces a young man to wait passively for a marriage proposal from some young woman's family. By acquiring property and education through merantau experience, a young man can attempt to influence his own destiny in positive ways.

Increasingly, when married couples merantau, the women's roles tend to change. When married couples reside in urban areas or outside the Minangkabau region, women lose some of their social and economic rights in property, their

social and economic position becomes less favorable, and their divorce rate rises.

Minangkabau were prominent among the intellectual figures in the independence movement of Indonesia. Not only were they strongly Islamic, they spoke a language closely related to Bahasa Indonesia, which was considerably freer of hierarchical connotations than Javanese. Partly because of their tradition of merantau (go abroad), Minangkabau developed a cosmopolitan bourgeoisie that readily adopted and promoted the ideas of an emerging nation state.

The Minangkabau Alphabet

ا	ب	ت	ث	ج	چ	ح	خ	د
alif	ba	ta ^	tha	jim	ca	ha	kha	dal
ذ	ر	ز	س	ش	ض	ص	ط	ظ
dzal	ra	zai	sin	shin	sad	dzad	tho	zo
ع	غ	ث	ف	ف	ق	ك	ن	ل
ain	ghain	nga	pa	fa	kaf	kap	ga	lam
م	ن	و	هـ	ء	ي	پ	لا	
mim	nun	wau	ha	hamzah	ya	nya	alif	lam

3.4.6 The Melayu

To call this sub chapter Melayu is maybe not wholly correct, as the Melayu people (Malay) are a minority. However, it is the part of North Sumatra where the Melayu people are the most numerous and has its oldest history. It is here where the Melayu culture has been most influential. Due to the development of the plantation industry by the Dutch and the introduction of the Javanese contract worker, the Javanese are today one of the main ethnic groups.

In some areas they are even in the majority, but their presence have not made much impact on older cultures in the area. The Javanese are well known in Indonesia to adapt well to new environments. The Dutch preferred Javanese Malays, as they were used to hard work. The colonialists considered the Malays lazy, the English had the same idea in Malaysia.

The Melayu people have always been living in an affluent environment, where the seas were full of fish, easy to catch, and the forest full of ripe fruits. They have never been forced to work hard to survive and never have had a Martin Luther to

brainwash them. They had time to be social and as a foreigner in Melayu areas one makes many new friends very fast.

Many Bataks have moved down from the highlands, in order to find new farmland. Many became Muslims and were then called Melayu, as the word Melayu often is synonym with Muslim. Many Muslim Bataks even stopped using their clan names, but today it seems to be a trend amongst coastal Batak to revive their clan names, even though they still consider themselves Melayu. There are differences between Melayu people of different areas. The pure ethnic group Malay has mixed with other peoples to a different extent in different areas. Dialects have developed in different directions. The pure Melayu, who live in the Riau Archipelago, are hardly found in North Sumatra. The Melayu in southeast Aceh, also called Tamiang has a Malay dialect that resembles dialects in Malaysia to a high degree.

The People of the west coast are often also called Melayu, but it can be argued whether this correct, we called the west coast people Pesisir (coastal). They are, to a much

higher extent, a mix of many ethnic groups and their culture is different from the Melayu culture on the east coast.

The Pesisir culture is instead rather close to the Minangkabau culture of West Sumatra. Some people even call the Minangkabau people Melayu, but this is not something that the Minangkabau people agree upon. The major common feature between the coastal peoples of the east coast and the west coast is their religion, Islam.

The origin of the Malay ethnic groups was probably the Wedha people, who lived in the area over 5.000 years ago. They mixed with Dongsan/Tonkin ethnic groups, which arrived later. Approximately 2.000 years ago there was a kingdom that stretched along the whole east coast of North Sumatra. It was called Haru. Its center was in Besitang. Due to several wars over the years, many people from Haru spread out inland and became the Karo people. The people living along the coast were called Melayu Pesisir after they had become Muslims. This is according to one of many differing theories.

There are many similarities between Karonese and Melayu cultures, but also between Karo and Batak cultures.

The Haru Kingdom was often wrecked by other kingdoms, but always emerged again. The kingdom was at times powerful and had direct trade with China.

In the 16th century it split into two parts. One part became the Aru kingdom with its center in present day Deli Tua. The other became Tamiang with its center in Pangkalan Susu. The Aru kingdom was in 1612 defeated by Aceh and the Deli kingdom was established.

In the area of present day Kisaran and inland to Porsea there was a Batak kingdom. In 1612 the Acehnese Sultan Iskandar Muda stopped by at the spot where the rivers Asahan and Silau meet, the present day Tanjung Balai, on his way to Johor and Malacca. He had a Balai (Building) erected. The place eventually grew into a settlement that was called Tanjung Balai. During his stay, Iskandar Muda met with the Batak king Margolang and married his daughter. A son was born and was given the name Abdul Jalil. Abdul Jalil was later installed as the first sultan of the new Sultanate Asahan.

In September 1895 the Dutch took over from the eleventh Sultan of Asahan. Batak people who moved down to the

Asahan sultanate had stop using their clan name, as the Sultan considered the clan system to be an attribute of infidels. Batak who converted to Islam were considered Melayu. For this reason the Melayu people of Asahan are a mix of Melayu and Batak. In nearby Riau the Melayu are pure Melayu.

The alphabet and script of Melayu is similar to the one in Minangkabau.

3.4.7 The Java

Javanese is the mother tongue of a large number of people in the Indonesian Archipelago. In fact, in the world list of languages it occupies the 13th place, just after a language like French and before Italian. This, in itself, insignificant fact has wider implications than would appear at first sight.

Although the national language of Indonesia is Indonesian, this language is by no means the mother tongue of most of Indonesia's inhabitants. Most people in fact grow up speaking Javanese, a language which has nothing to do with Indonesian.

The Javanese are the largest population group in Indonesia, thus it is most important to understand their language if we want to understand a large part of the inhabitants of the country. Moreover, many literary traditions in the Javanese language outside Java island are found in Palembang in Sumatra, Madura, Bali, and Lombok, with the language as the vehicle of two different religions: Islam and Hinduism.

In the field of the study of Indonesian literatures, Javanese is thus also a very important tool. Furthermore, Javanese is not only spoken in the Indonesian Archipelago. There are also a large number of native speakers of Javanese in Surinam in South America.

The term Javanese in itself is rather problematic. If we are confronted with a population of say 70 million people living in a large area, of course we find many variations in the language. Up to now, especially since the late 19th century, the Javanese language was spoken in the Surakarta area has been proclaimed "Standard Javanese". However, political reasoning inspired this.

Javanese speak complex dialect, which introduces social status. In general the dialect is divided into two levels that are "Ngoko" dialect, which is spoken among known partners, and "Krama" dialect, which is spoken among those who are not known each other and for those whose social status is considered higher. Both Ngoko and Krama have more further variations, when it was spoken for palace member, higher status level, or more senior people, or for lower level, etc.

Kinship system in Java is almost the same as in Bali, that is forbidden to marry between brother and sister, nephew, and children among brothers and sisters, and marry older woman. There are many ways a man and a woman come to their marriage status. First the family of the man comes to the family of the woman to request their daughter, and this is the normal procedure. Second is when a man after dedicated himself to the parent of the woman, than is given as a present to marry their daughter. Third is the present from royal family. Fourth is the family of the woman come to the family of man to request. Fifth is when a marriage is arranged by both parents, in this case the marriage will be an imperative and forced by both parents. This way is become very rare and might be disappear

in the future. Divorce in some reasons is accepted due to the absence of child, inability of husband to give welfare to the wife, and other reasonable causes.

In Javanese society there is class considered high status such as "bandara-bandara" consist of royal family lineage, and the "priyayi" such as the government workers and learnt persons. In contrast to above 2 groups is a class called "wong cilik" means small people, those are the common people which is mostly poor. Based on religious characteristics there are "Santri" and "Kejawen" Santri is Moslem that is very obedience with Islamic rules, while Kejawen is Moslem but they are not praying nor have the idea to go for a haj to Mecca.

Islam has been is the majority religion of Javanese, not question about that as at every corner of the land where Javanese live we can see mosques. Not all Javanese practice religious rituals according to the Islamic doctrines. As already mentioned there are "Kejawen", and also many people are Christian, Hindu, Buddhist, and others. The Moslem-Kejawen believe that there is an omni-power incomparable wherever and whenever it does.. This supreme power is called

"Kesakten" Below kesakten there are ancestor's spirits, good and evil spirits which can affect human life. In conjunction with this power and spirits they make an offering and a feast for the blessing ceremony. Those rituals such as:

- 1. Life circle rites including many ritual after death. Basically there are ritual from Pregnancy - Birth - Life - Death - After Death.**
- 2. Various ritual for the Desa, Rice field, and Land cultivation,**
- 3. Various ritual for the Moslem holidays,**
- 4. Ritual for special event such as opening new house, diseases, long journey etc.**

During the ritual they make an offering and is dedicated to supreme power and the lower invisible beings. Even, after death they have ceremonies after 3, 7, 40, 100, and 1000 days.

In their ritualistic tradition it is very clear that influence of Hindu is still very strong observing from the names they use, and some specific beliefs which arise such as (1) a belief of good and evil spirits, (2) a belief mixed between Moslem and

Hindu, (3) a belief showing Hindu characters, (4) a belief in mystic. They are all in search of human welfare.

Most Javanese speak Indonesian as a second language. In the city it is common to start speaking Indonesian, and when they feel comfortable, they switch to Javanese. Javanese is better for informal conversations and with family and friends. Indonesian is used at more formal meetings because it is neutral and more direct and doesn't know the difficult, status connected nuances of the Javanese.

In a modern and business ambiance, for example with conversations about politics, economics and other 'modern' subjects, Javanese is mixed by Indonesian repeatedly. In this way a *gado-gado*-language is born (*gado-gado* is mixed vegetables), where Javanese verbs are mixed with the technical vocabulary of the Indonesian language, as soon as recent ideas are talked about.

The most remarkable aspect of the Javanese (and also the main reason why people think Javanese is old fashioned) is the adoption of the use of language against the social status of the people. That is why in languages different kinds of languages started to develop. Persons with a high status

use the language with all kinds of forms of respect , the *basa* or *krama*. This language has a low vocabulary, and so is the subject of the conversation limited to a few. How more refined the language, the less specifically and more limited the kinds of expressions.

If persons of different status are having a conversation, the lower placed person used *krama* and the other uses the lower language *madya* or the somewhat rude *ngoko*. Besides this there are many forms between those three, in which even the subtitle differences in social status can be expressed. This can be confusing for the Javanese themselves, especially when it is hard to examine the social status of the other person, or when the subtitle changes in words are not clear to the other person. Now it is not a big miracle that the progressive Indonesian activists with a Western education (many of them were Javanese), which were busy with the question of language. They wanted Melayu to be the main language, however about 50 per cent of the population spoke Javanese.

Until certain levels the 'feodal' sound of the Javanese is gradually disappearing, because less people are trying to learn *krama* or high-Javanese. Some intellectual people have special reasons to only speak low-Javanese or *ngoko*, while more Javanese use the *lingua franca*, Indonesian.

The "huruf jawa" or "hanacaraka" are the traditional Javanese alphabet.

Huruf Jawa

	ᮊᮧᮒ	ᮊᮧᮒ	ᮊᮧᮒ	ᮊᮧᮒ	ᮊᮧᮒ \
	ha	na	ca	ra	ka
	ᮊᮧᮒ	ᮊᮧᮒ	ᮊᮧᮒ	ᮊᮧᮒ	ᮊᮧᮒ \
	da	ta	sa	wa	la
	ᮊᮧᮒ	ᮊᮧᮒ	ᮊᮧᮒ	ᮊᮧᮒ	ᮊᮧᮒ \
	pa	dha	ja	ya	nya
	ᮊᮧᮒ	ᮊᮧᮒ	ᮊᮧᮒ	ᮊᮧᮒ	ᮊᮧᮒ \
	ma	ga	ba	tha	nga

Pelengkap huruf

tanda	nama	Contoh	baca	tanda	nama	contoh	baca
o	arulu	nañ	ki	o	cakra	nañ	kra
o	peret	nañ	ke	o	keret	nañ	kre
η	kaling	η nañ	ké	o	péngkal	nañ	kya
η 2	kalingkang	η nañ 2	ko	o	patèn	nañ	ak
u	suku	nañ	ku				
!	cecak	nañ	hang				
/	layar	nañ	kar				
3	wignyan	nañ 3	kah				

nañ = pa.cerek = re

nañ = nga.lelet = le

nañ 2 = pada.lingka = koma

nañ = adag adag (pembuka kalimat) nañ = pada.lungsi = titik

Huruf Rekan (aksara swara)

nañ = a nañ = i nañ = o nañ = e nañ = u

Huruf dibelakang huruf mati berubah:

nañ nañ nañ nañ nañ nañ	KETERANGAN
nañ nañ nañ nañ nañ nañ	MEMBACA
nañ nañ nañ nañ nañ nañ	Suara diantara
nañ nañ nañ nañ nañ nañ	O dan A
nañ nañ nañ nañ nañ nañ	Misalnya :
nañ nañ nañ nañ nañ nañ	NG GA
nañ nañ nañ nañ nañ nañ	DG WG

CONTOH

ဟိ သမ္မာ ကုသျှံ ၊
ကုလကိံ ၊ လက ခိံ ဟိ ၊
သုလကိံ ၊ သုဟိန္ဒု ၊ သုလကိံ ၊

CONTOH

Wis alus.
Hen,Taslimah,
Subandi
Suwignya,
Sukanthi.

Angka-angka

1.က ၊ 2.ည ၊ 3.ညှ ၊ 4.၆ ၊ 5.၇ ၊ 6.၉ ၊
7.၈ ၊ 8.၁၀ ၊ 9.၁၁ ၊ 10.၁၂ ၊ 11.၁၃ ၊ 12.၁၄ ၊

Huruf Murda

1.ကက = ကက 2.လလ = လလ 3.ဟဟ = ဟဟ
4.ကက = ကက 5.လလ = လလ 6.ဟဟ = ဟဟ 7.က = က

3.5 Bahasa Indonesia as a National Language

The Republic of Indonesia, world's largest archipelago is located between the South East Asian peninsula and Australia, between the Indian and Pacific Ocean. Indonesia borders Malaysia on the island of Borneo, Papua New Guinea on the island of New Guinea and East Timor on the island of Timor. Under influence of Biddhism, several kingdoms formed

on the islands of Sumatra and Java from the 7th to 14th. The arrival of Arab traders later brought Islam, which became the dominant religion.

When the Europeans came in the early 16th century, they found a multitude of small states. These were vulnerable to the Europeans, who were in pursuit of dominating the spice trade. In the 17th century, the Dutch emerged as the most powerful of the Europeans, ousting the British and Portuguese (except for Timor). After the Dutch East India Company was liquidated, its possessions in Indonesia were taken over by the Dutch government.

During World War II, Japan invaded and occupied most of the important islands. After Japanese occupation ended in 1945, the Indonesians declared independence, led by Sukarno.

The Indonesian population can be roughly divided into two groups. In the west of the country, the people are mostly Malay, while the people of the east are Papuan. However, the ethnic structure is rather diverse, with several traditional tribes still living in the inlands of Borneo and Irian Jaya. The Chinese

form a large ethnic minority (2 to 3 million). Although important to Indonesian economy, they are generally disliked by indigenous Indonesians. Islam is Indonesia's main religion, with almost 87% of the people adhering to it. The remainder of the population is Christian (9%), Buddhist (2%), and Hindu (1%), the latter mainly on the island of Bali. The official language, Bahasa Indonesia - a dialect of Malay - is spoken by almost everybody, although local dialects are usually the primary language.

Such is the diversity of tongues in Indonesia (200 indigenous speech forms, each with its own regional dialects) that often the inhabitants of the same island don't speak the same native language. On the tiny island of Alor there are some 70 dialects, on Sulawesi 62 languages have been identified, and Irian Jaya is home to an astounding 10% of the world's languages.

One language, Bahasa Indonesia, is taught in all schools to all students from age five; it is estimated about 70% of the population is literate in Bahasa Indonesia. This language is the

only cultural element unifying the entire geographically splintered population. First used as a political tool in 1927 with the cry 'One Nation, One Country, One Language! it is the only language used in radio and TV broadcasting, in official and popular publications, in advertisements and on traffic signs. Films shown in Indonesia are required by law to be dubbed in standardized, modern Indonesian. Most of the country's regional languages change forms and endings to show deference to the person addressed; Bahasa Indonesia does not. Thus, Indonesian has been a force for the democratization and unification of the different races and classes of Indonesia.

Bahasa Indonesia (literally, language of Indonesia), also called Indonesian, the official language of Indonesia, is a remarkable language in several ways. To begin with, only a tiny fraction of the inhabitants of Indonesia speak it as a mother tongue; for most people it is a second language. In a certain sense it is very modern: officially it came into being in 1945, and it is a dynamic language that is constantly absorbing new loanwords. Learning Indonesian can be a rewarding experience for a foreigner, as phonology and grammar are relatively simple.

Bahasa Indonesia is based on Malay, an Austronesian (or Malayo-Polynesian) language which had been used as a lingua franca in the Indonesian archipelago for centuries, and was elevated to the status of official language with the Indonesian declaration of independence in 1945. It is essentially the same language as Bahasa Malaysia, the official language of Malaysia. It is spoken as a mother tongue only by 7% of the population of Indonesia and 45% of the population of Malaysia, but all together almost 200 million people speak it as a second language with varying degrees of proficiency; it is an essential means of communication in a region with more than 300 native languages, used for business and administrative purposes, at all levels of education and in all mass media.

Although Indonesian derives from Old Malay, the proliferation of acronyms and infusion of foreign words makes Indonesian reading material barely comprehensible to Malaysians. Although known for economy of vocabulary and simple, even childish phrases, Bahasa Indonesia is actually an elaborate, subtle, and ambiguous speech form for expressing complex thought.

Initially, this non tonal language is sublimely easy to learn. It is written in the familiar Roman alphabet, words are pronounced the way they're spelled, the morphology is very simple. Nouns and verbs lack cases, genders, declensions, confusing conjugations--no verb 'to be.' Perhaps the most difficult aspect of the language is its use of prefixes and affixes to turn roots into nouns and verbs.

Indonesian is a poetic language. *Matahari* means sun, or, literally 'eye of the day'; *rumput laut* means 'sea hair' or seaweed; *merah muda*, for pink, translates literally as 'young red.' It is also very picturesque--*bunga uang* means bank interest, from *bunga* for flower and *uang* for money; *seperti cari ketiak ular* (searching for the armpit of a snake) means looking for something nonexistent or impossible to find, *sarung* (the Malay skirt), and *bambu* (bamboo).

Indonesian has a tremendous amount of dialectical variation and each ethnic group speaks its own accented form. The Javanese speak it very slowly and monotonously, the Sundanese use a sing-song manner, while the Irianese employ

an archaic form taught only by missionaries. All dialects are mutually intelligible.

Modern Bahasa Indonesia began as a trader's language, used throughout the archipelago. The prototype of present-day Indonesian was spread by the 12th-century Sriwijaya Empire of Sumatra. This archaic language, called Old Melayu ('Malay'), is still spoken in almost pure form in the small Riau and Lingga archipelagos off eastern Sumatra.

During colonial times the Dutch used Malay as the official language of administration. In the early part of the 20th century, Indonesian nationalists realized the need for a national language when they found themselves addressing their revolutionary meetings in Dutch. Because it features no feudalistic levels of speech and was not used by any major ethnic group, Bahasa Indonesia was adopted as the future national language at the Second Indonesian Youth Congress of 1928. When the Japanese army occupied Indonesia in 1942-45, they banned Dutch but found it impossible to impose their own language. To disseminate propaganda they encouraged the use of Indonesian. When the war ended, the Proclamation of

Independence was written and broadcast to the world in Indonesian. When Indonesia achieved nation status in the 1950s, a modern version of the language was quickly developed and expanded to apply to all the higher requirements of a fully modernizing, developing country.

Bahasa Indonesia is perhaps humanity's most highly evolved pidgin language, devouring thousands of words from Indonesia's local languages, as well as Arabic, Chinese, Dutch, Portuguese, Sanskrit, Tamil, French, English, and American. Many words of Western origin found in Bahasa Indonesian have obvious roots: *hotel, doktor, polisi, cigaret, musik, paspor, revolusi, subversif, demokrasi*. Some 7,000 words in Indonesian can be traced to Dutch.

New words generally begin in colloquial usage or among intellectuals and scientists. Many newly adopted words come from sports, economics, military science, or some advanced technological field. Although Javanese and Sundanese, spoken by over 110 million people, have also had a significant impact on the development of the lingua franca of the country, Indonesian has become so important and sophisticated that

regional languages have not been able to grow into modern languages serving as vehicles of communication for complex contemporary issues.

The Dutch colonization left an imprint on the language that can be seen in words such as *polisi* (police), *kualitas* (quality), *telpon* (telephone), *bis* (bus), *kopi* (coffee), *rokok* (smoke) or *universitas* (university). There are also some words derived from Portuguese (*sabun*, soap; *jendela*, window), Chinese (*pisau*, knife or dagger; *loteng*, [upper] floor), Hindi (*meja*, table; *kaca*, mirror) and from Arabic (*khusus*, special; *maaf*, sorry), etc.

Indonesian is written in Latin script and is phonetic, especially since the spelling reform of 1972, which changed spellings based on the Dutch language, such as *tj* for the sound *ch*. Another spelling convention that goes back to the Dutch, the use of *oe* for the sound *u*, had already been eliminated in 1947, but still survives in proper names, for example *Soeharto*.

There are six pure vowel sounds: *a* (similar to the sound in *bus*), *e* (as in *get*), *i* (shorter than in *eat*), *o* (shorter than in

dawn), u (as in *put*), and a neutral vowel like the second vowel of *water* which is also spelled e; and three diphthongs (ai, au, oi). The consonantic phonemes are rendered by the letters p, b, t, d, k, g, c (pronounced like the *ch* in *cheese*), j, h, ng (which also occurs initially), ny (as in *canyon*), m, n, s (unvoiced, as in *sun* or *cats*), w, l, r (trilled or flapped) and y. There are five more consonants that only appear in loanwords: f, v, sy (pronounced sh), z and kh (as in *loch*).

Compared with European languages, Indonesian has a strikingly small use of grammatically gendered words; the same word is used for *he* and *she* or for *his* and *her*. Most of the words that refer to people (family terms, professions, etc.) have a form that does not distinguish between the sexes; for example, *adik* can both refer to a (younger) brother or sister; there is no specific word for *son* or *daughter*, but only the equivalent of *child*; no distinction is made between *girlfriend* and *boyfriend*. In order to specify gender, an adjective has to be added: *adik laki-laki* corresponds to *brother* but really means *male sibling*. There is no word like the English *man* that can refer both to a male person and to a human being in general.

Plurals are expressed by means of reduplication, but only when not implied by the context; thus, *orang-orang* is *people*, but *one thousand people* is *seribu orang*, as the numeral makes it unnecessary to mark the plural form. (Reduplication has many other functions, however). There are two forms of *we*, depending on whether you are including the person being talked to.

The basic word order is SVO. Verbs are not inflected for person or number, and there are no tenses; tense is denoted by time adverbs (such as *yesterday*) or by other tense indicators, such as *sudah*, meaning *already*. On the other hand, there is a complex system of verb prefixes to render nuances of meaning.

Indonesian as a modern dialect of Malay has borrowed heavily from many languages, among others: Sanskrit, Arabic, Portuguese, Dutch, Chinese and many other languages, including other Austronesian languages. It is estimated that there are some 750 Sanskrit loanwords in modern Indonesian, 1000 Arabic (Persian and some Hebrew) ones, some 125 Portuguese (also Spanish and Italian) ones and a staggering

number of some 10.000 loanwords from Dutch. The latter also comprises many words from other European languages, which came via Dutch, the so-called *International Vocabulary*?

Although Hinduism and Buddhism are no longer the major religions of Indonesia, Sanskrit which was the language vehicle for these religions, is (still) held in high esteem and is comparable with the status of Latin in English and other West European languages. Especially many people in Bali and Java are proud of the Hindu-Buddhist heritage. Sanskrit is also the main source for neologisms. These are usually formed from Sanskrit roots. The loanwords from Sanskrit cover many aspects of religion, art and everyday lives. The Sanskrit influence came from contacts with India long ago from the beginning of the Christian Era. The words are either directly borrowed from India or with the intermediary of the (Old) Javanese language. In the classical language of Java, Old Javanese, the number of Sanskrit loanwords is far greater. The Old Javanese - English dictionary by Prof. P.J. Zoetmulder, S.J. (1982) contains no fewer than 25.500 entries. Circa 12.600 or almost half of it are Sanskrit loanwords. Unlike other loanwords, Sanskrit loanwords have entered the basic

vocabulary of Indonesian, so by many these are not felt as foreign anymore. In addition to that the phonology of Sanskrit does not differ that much from the phonology of Indonesian.

The loanwords from Arabic are mainly concerned with religion, in particular with the Islam as can be expected. Many early bible translators when they came across some unusual Hebrew words or proper names, used the Arabic cognates. But in the newer translations this practice is discontinued. They now turn to Greek names or use the original Hebrew word. For example Jesus was translated Isa. It is now spelt as Yesus. Psalms used to be translated as Zabur, the Arabic name. But now it is called Mazmur which corresponds more with Hebrew.

The Portuguese loans are common words, which were mainly, connected with articles the early European traders and explorers brought to Southeast Asia. The Portuguese were among the first westerners who sailed east to the Spice Islands.

The Chinese loanwords are usually concerned with the cuisine, the trade or often just exclusively things Chinese. There is a considerable Chinese presence in the whole of

Southeast Asia. According the Indonesian government the relative number of people of Chinese descent in Indonesia is only 3.5%. Whether this is true or not is still a matter for debate, many think the number is much higher. But what is sure, in urban centers the number can be as high as between 10-25%.

The former colonial power, the Dutch, left an impressive vocabulary. These Dutch loanwords, and also from other non Italo-Iberian, European languages loanwords which came via Dutch, cover all aspects of life. The Dutch loanwords sometimes pose difficulties to speakers of Indonesian with many consonants clusters. This problem is usually solved by insertion of the schwa. For example Dutch *schroef* [sxruf] => *sekrup* [sě?krup].

As modern Indonesian draws many of its words from foreign sources, there can be no doubt for the existence of many doublets. For example, Indonesian has three words for book, i.e. *pustaka* (from Sanskrit), *kitab* (from Arabic) and *buku* (from Dutch). These words have, as can be expected, slight different meanings. A *pustaka* is often connected with ancient

wisdom or sometimes with esoteric knowledge. A derived form, perpustakaan means a library. A kitab is usually a religious scripture or a book containing moral guidances. The Indonesian word for the Bible is Alkitab, thus directly derived from Arabic. The book containing the penal code is also called the kitab. Buku is the most common word for books.

The following is the chart of some foreign loan words;

From Sanskrit

aksara	letter
bahasa	language
bakti, bhakti	homage, devotion, service etc.
berita	news
budi	reason
bumi	earth
cahaya	light
cakram, cakra	disk, sphere etc.

cakrawala	horizon
dana	alms
dharma, darma	duty, good deeds (i.e. charity), truth etc.
desa	village
guna	use, purpose
guru	teacher, guru
jasa	merit, service etc.
karma	Karma
karya	work, oeuvre
kepala	Head
kerja	work (same origin as karya)
mantra	Mantra
menteri	minister (head of a government department)
nama	Name
negara	Country
negeri	city (lit.)

pahala	merit, reward (for moral conduct)
paksa	to force
pustaka	Book
rasa	emotion, feeling, taste
sastra	Literature
utara	North
warna	Colour
warta	news (same origin as berita)
warta	news broadcast
berita	

From Arabic

akal	Reason
akhir	end
akhlak	moral
badan	body
kitab	book

kursi	chair
maʔaf	sorry, to apologise
maksud	meaning, purpose
masjid	mosque
murtad	apostate
musim	season
pikir	to think
waktu	time
zakat	alms

zaman,
jaman **era**

From Dutch

anggar	fencing (from French en Garde!)
arde	ground (Dutch. aarde = earth)
ban	tyre (Dutch band)
baskom, waskom	washbasin (Du waskom)

bengkel	workplace (Dutch winkel = store, originally angle)
bioskop	cinema
bruder	Roman Catholic friar (Dutch broeder = brother)
buku	book (Dutch boek)
dak	roof
ember	bucket (Dutch emmer)
engsel	hinges (Dutch hengsel)
handuk	towel (Dutch handoek)
hanger	hanger
kabel	wire
kamar	room (Dutch kamer)
kantor	office (Dutch kantoor)
karcis	ticket (Dutch kaartjes = plural for diminutive of kaart, card or ticket)
kartu	card (Dutch kaart)

kelar **ready, finished (Du klaar)**

kosen **window frame (Du kozijn)**

laci **deskdrawer (Du laatje,
diminutive form of la)**

lampu **lamp**

oom, om **uncle**

pabrik **factory (Du fabriek)**

plafon **ceiling (Du plafond, from
French)**

potlot **pencil (Du potlood)**

sekrup **screw (Du schroef)**

sepeda **bicycle (most probably from
French velocipede)**

slang **waterhose**

tante **aunt**

tegel **floor tile**

telat **(too) late (Du te laat)**

wastafel **sink**

zuster,	
suster	nun, nurse, sister

From Chinese

amoi	Chinese girl
bakmie	noodle
bakso	meatball
dacin	balance scale
hoki	luck, lucky
kecap	soybean sauce, ketchup
mesiu	gunpowder (not clear whether of Chinese descent or not)
	Chinese newcomer (derogative),
singkek	pure blooded Chinese, i.e. not of mixed ancestry
tahu	tofu (from Hakka or Cantonese)
teh	Tea
Tionghoa	Chinese
Tiongkok	China

From Portuguese

belanda	Dutch, Holland, any westerner (Port. Olanda)
beranda	veranda
biola	violin (Port. viola)
gardu	to guard, watch post
gereja	church (Port. igreja)
gubernur	governor
keju	cheese (Port. queijo)
kemeja	Shirt
kereta	chariot
lemari	case (cognate with English armory)
meja	Table
mentega	Butter (Port. manteca)
minggu	Sunday (Port. Domingo)
sepatu	shoe (Port. zapato)
tempo	Time

terigu **flour (Port. trigo)**

Recent borrowing from English

gosip **gossip**

pensil **pencil**

solusi **solution**

target **target**

topik **topic**

The phenomenon of foreign loan words is not generally known by many of Indonesian speakers, to them any of those foreign words is just like any other common words. Sometimes, ethnic leaders use foreign loan words, or speak foreign languages just to show that they are educated persons.

In Medan, it is easy to find foreign loan words used by people in daily conversation. Some street signs or store names use foreign loan words, such as *apotik* (Dutch word), *perboden* (Dutch word), *motor* (English word), *cepek*, *gopek*, *ceban* (Chinese words) etc.

CHAPTER IV

DATA ANALYSIS

4.1 Personal Information

The use of language in multilingual society always becomes an interesting topic to be analyzed. For examples, which language will be used by the speakers of same ethnic group either formally or informally, will they use a different language when they interact with members of other ethnic communities, what are the factors that make them speak with different languages in certain domains and many other interesting phenomena.

It is difficult to explain the phenomena of language use based only on one factor, because this factor will suit a study of language use in one group but will not suit other groups. Fishman (1964) stated the concept of 'domain' in explaining the behavior of language use in a stable bilingual society. Language use, according to him, in a stable bilingual society very much depends on 'domain'. He further explained that the domain of language is determined by norms or values present in the society.

Platt (1977, 1980) added other variables like speakers and relationship among speakers to Fishman's concept of 'domain'. Some other factors that are added namely ethnicity, age, sex and level of language ability. Based on these and many other theories we designed a questionnaire that can obtain proper linguistic data related to language contact, maintenance and loss in Medan North Sumatra.

According to 2001 Census, the total population of Medan was 1.904.273 (see Chapter III Table IV). For the purpose of this research, it was decided to select a sample of 870 from seven main ethnic groups namely, Batak Toba, Batak Karo, Mandailing, Melayu, Minang, Java and Chinese. This study limits its sample to the said seven ethnic groups because people of these groups play a very important role either socially, politically or economically than other ethnic groups in Medan. Of these seven ethnic groups, Java got the highest number of respondents since it has the highest number of population in Medan. The following table will show the ethnic-wise and also sex-wise number of respondents.

Table 4.1.1: Ethnic-wise and Sex-wise Number of Respondents

Ethnics	Male	Female	Total	Percentage %
Java	130	130	260	29.89
Melayu	35	35	70	8.05
Minang	45	45	90	10.34
Batak Toba	70	70	140	16.09
Batak Karo	50	45	95	10.91
Mandailing	60	55	115	13.22
Chinese	50	50	100	11.50
Total	440	430	870	100

The span of life has been divided into three broad categories, viz, young (12 – 25 years old), middle (26 – 50 years old) and old (51 years old and above). The range of 26 – 50 years of age is assumed to be significant. People in this age group coming from different walks of life would be confronted with the problems of language use in relatively more domains. They, would therefore, be expected to have definite opinions

regarding language use in such domains as education, administration, religion, etc. The second important category of respondents comes from the age group below 26 years. In this formative period, people tend to form opinions regarding various aspects of language use, which concern them.

Table 4.1.2: Age-Wise Allocation of Respondents

Ethnics	12 – 25		26 – 50		51 +	
	F	M	F	M	F	M
Java	43	43	57	57	30	30
Melayu	13	10	12	15	10	10
Minang	12	13	19	25	9	12
Batak Toba	20	25	30	35	15	15
Batak Karo	12	13	20	25	10	15
Mandailing	13	15	25	32	12	18
Chinese	10	10	25	30	10	15
Total	123	129	188	219	96	115

The allocation of sample size to different districts was made in equal numbers ranging from 41 to 44 respondents

from each district with different sex ratio of age groups. This was done because in some districts it is easier to find female respondents such as in Medan Belawan than male respondents. Men in this district are going out for days for fishing. On the contrary, in other districts male respondents are easily found whereas female ones are out of their houses working for a living. The writer is of the opinion that the allocation of respondents district-wise in equal numbers can show the real sociolinguistic situations in Medan.

Table 4.1.3: Allocation of Respondents within the Districts

Districts	12 – 25		26 – 50		51 +		Total
	F	M	F	M	F	M	
Medan Tuntungan	4	7	8	13	4	5	41
Medan Selayang	5	5	10	11	5	5	41
Medan Johor	5	5	10	12	5	5	42
Medan Amplas	5	5	10	12	5	5	42
Medan Denai	6	4	11	11	5	5	42
Medan Tembung	3	7	10	13	3	5	41
Medan Kota	4	7	10	13	3	4	41

Medan Area	5	5	10	11	5	5	41
Medan Baru	5	5	12	10	5	4	41
Medan Polonia	4	6	10	12	4	5	41
Medan Maimun	5	6	10	12	4	4	41
Medan Sunggal	4	8	10	14	3	5	44
Medan Helvetia	4	7	10	13	4	6	44
Medan Barat	5	5	10	11	5	5	41
Medan Petisah	5	5	10	11	5	5	41
Medan Timur	5	5	10	11	5	5	41
Medan Perjuangan	5	5	10	11	5	5	41
Medan Deli	4	6	10	12	4	5	41
Medan Labuhan	5	5	11	10	5	5	41
Medan Marelan	5	5	11	10	5	5	41
Medan Belawan	7	4	12	10	5	3	41
Total	100	117	215	243	94	101	870

Another important aspect considered in sample selection is representation of different religions among the respondents. The study of the respondents based on religion reveals

predominantly the Moslem character of the sample. Therefore, the respondents are grouped into two main groups of religions namely Moslem and non Moslem. The number of Moslem respondents is higher than non Moslem respondents except for Batak Toba, Batak Karo and Chinese in which Christianity is the prominent religion.

Table 4.1.4: Allocation of respondents to different religions

Ethnics	Moslem		Non Moslem		Total
	F	M	F	M	
Java	110	130	10	10	260
Melayu	33	37	0	0	70
Minang	42	48	0	0	90
Batak Toba	5	5	62	68	140
Batak Karo	17	18	28	32	95
Mandailing	55	60	0	0	115
Chinese	3	3	45	49	100
Total	265	301	145	159	870

As regards the variable of education, the following levels of education, primary, secondary, college (graduate and post-graduate) have been taken to study variation in language use. As an urban area, illiterate respondents can not be found in Medan. Even though, in some districts like Medan Labuhan, Medan Belawan, etc., the representation of college level sample is very small. National 12 years Education Program has increased the level of education of Indonesians. In some other districts college level respondents are higher than two other categories respondents, such as Medan Kota, Medan Johor, and Medan Area

Table 4. 1. 5 District- wise Distribution of Respondents According to Educational Categories.

Districts	Primary	Secondary	College	Total
Medan Tuntungan	6	20	15	41
Medan Selayang	6	19	16	41
Medan Johor	7	15	20	42
Medan Amplas	6	17	19	42
Medan Denai	6	17	19	42

Medan Tembung	6	20	15	41
Medan Kota	7	16	18	41
Medan Area	6	17	18	41
Medan Baru	6	16	19	41
Medan Polonia	6	16	19	41
Medan Maimun	6	16	19	41
Medan Sunggal	6	20	18	44
Medan Helvetia	6	20	18	44
Medan Barat	6	18	17	41
Medan Petisah	6	20	15	41
Medan Timur	6	16	19	41
Medan Perjuangan	6	16	19	41
Medan Deli	6	25	10	41
Medan Labuhan	6	25	10	41
Medan Marelan	6	23	12	41
Medan Belawan	6	24	11	41
Total	128	396	346	870

The following categories of occupation have been analyzed in the sample:

- Students and teachers/lecturers, representing the academic class.
- Officers from the field of administration.
- Businessmen.
- Laborers and Others. The category of others includes housewives, unemployed persons and retired persons.

The student and teacher community, officers and businessmen constitute higher number of respondents than laborers and others. It is obvious because intense language contact situation happened among the former category than the latter. Further analysis in this study reveals that a single ethnic group dominantly occupies a specific 'domain' of occupation. For example, Chinese dominate 'business domain', Batak Toba and Mandailing dominate 'office domain' whereas Java can be found in all domains, in other words, we can find a Javanese as a laborer or as a high rank officer.

Table 4.1.6 Ethnic-Wise Distribution of Respondents According to Occupation

Occupation	<i>Ethnics</i>						
	<i>Java</i>	<i>Batak Toba</i>	<i>Batak Karo</i>	<i>Mandailing</i>	<i>Minang</i>	<i>Melayu</i>	<i>Chinese</i>
Students	40	23	18	19	14	11	12
Teachers/Lecturers	48	30	16	20	11	12	7
Officers	42	41	12	28	13	11	6
Businessmen	36	18	19	19	25	10	37
Laborers	49	11	16	16	14	12	19
Others	45	17	14	13	13	14	19
Total	260	140	95	115	90	70	100

4.2 Language Community

The study reveals that like any other capitals or urban areas, one ethnic group in Medan did not occupy one specific district for its community; in this way only a single ethnic group does not congest a district. In other words, we can find the representations of every ethnic group all over the districts in

Medan. During the study we find that one or two districts predominated by a great number of people belongs to a single ethnic group but their numbers did not show their domination over the districts. The intense of inter and intra communication between ethnic groups definitely influence people in Medan to be bilinguals or multilinguals.

Table 4.2 Language Community

Districts	<i>Ethnics</i>						
	<i>Java</i>	<i>Batak Toba</i>	<i>Batak Karo</i>	<i>Mandailing</i>	<i>Minang</i>	<i>Melayu</i>	<i>Chinese</i>
Medan Tuntungan	10	6	15	3	2	1	4
Medan Selayang	10	6	14	3	2	2	4
Medan Johor	12	10	4	5	3	4	4
Medan Amplas	12	9	4	5	7	1	4
Medan Denai	11	8	4	5	9	1	4
Medan Tembung	10	6	2	14	2	3	4
Medan Kota	12	4	3	4	2	2	14
MedanArea	10	4	2	4	15	2	4

Medan Baru	12	6	4	8	4	2	5
Medan Polonia	15	6	6	5	2	3	4
Medan Maimun	12	4	2	5	3	11	4
Medan Sunggal	14	6	4	7	2	4	7
Medan Helvetia	15	8	5	7	2	3	4
Medan Barat	12	6	4	7	5	1	6
Medan Petisah	14	8	6	5	3	1	4
Medan Timur	12	8	3	8	4	2	4
Medan Perjuangan	12	8	3	5	7	2	4
Medan Deli	13	6	2	3	6	7	4
Medan Labuhan	15	7	5	3	2	5	4
Medan Marelan	14	6	4	6	4	3	4
Medan Belawan	13	6	3	3	2	10	4
Total	260	140	95	115	90	70	100

4.3 Ethnic Language Proficiency

In this section, we give the details of respondents' ethnic language proficiency. The allocation is made according to ethnics, sex and age of respondents. Language profile of respondents shows that ethnic language maintenance is a task that should be done by all ethnic groups if they do not want to loss their languages. Age wise allocation shows that majority of the first category of age (12 – 25 years of age) seems to demote their ethnic language proficiency.

Table 4.3 Allocation of Respondents' Ability in their Ethnic Languages based on Three Language Skills, viz, Speaking, Reading and Writing

Speaking

Ethnics	12 – 25		26 – 50		51 +	
	F	M	F	M	F	M
Java						
Yes	15	17	35	36	22	22
No	8	6	6	6	0	0
A little	20	20	16	15	8	8
Total	43	43	57	57	30	30
Batak Toba						

Yes	8	11	18	20	15	15
No	2	2	2	2	0	0
A little	10	12	10	13	0	0
Total	20	25	30	35	15	15
Batak Karo						
Yes	8	10	15	19	10	13
No	1	0	0	0	0	1
A little	3	3	5	6	0	1
Total	12	13	20	25	10	15
Mandailing						
Yes	5	5	12	15	10	15
No	2	2	2	4	1	0
A little	6	8	11	13	1	3
Total	13	15	25	32	12	18
Minang						
Yes	4	4	10	13	8	11
No	4	4	1	1	0	0

A little	4	4	8	11	1	1
Total	12	13	19	25	9	12
Melayu						
Yes	10	10	9	13	10	10
No	0	0	0	0	0	0
A little	3	0	3	2	0	0
Total	13	10	12	15	10	10
Chinese						
Yes	10	10	25	30	10	15
No	0	0	0	0	0	0
A little	0	0	0	0	0	0
Total	10	10	25	30	10	15

Reading and Writing

Ethnics	12 – 25		26 – 50		51 +	
	F	M	F	M	F	M
Java						

Yes	0	0	3	2	12	12
No	41	39	52	50	7	5
A little	2	4	2	5	11	13
Total	43	43	57	57	30	30
Batak Toba						
Yes	0	0	8	8	10	12
No	16	20	17	20	0	1
A little	4	5	5	7	5	2
Total	20	25	30	35	15	15
Batak Karo						
Yes	1	1	4	4	8	12
No	10	9	10	10	1	0
A little	1	3	6	11	1	3
Total	12	13	20	25	10	15
Mandailing						
Yes	2	2	9	9	7	13
No	10	11	10	10	0	1
A little	1	2	6	13	5	4

Total	13	15	25	32	12	18
Minang						
Yes	9	11	19	23	9	12
No	0	0	0	0	0	0
A little	3	2	0	2	0	0
Total	12	13	19	25	9	12
Melayu						
Yes	11	10	12	14	10	10
No	0	0	0	0	0	0
A little	2	0	0	1	0	0
Total	13	10	12	15	10	10
Chinese						
Yes	2	2	6	10	8	10
No	6	5	12	15	0	0
A little	2	3	7	5	2	5
Total	10	10	25	30	10	15

While investigating respondents' ethnic language proficiency especially in reading and writing, most of the

respondents initially, filled in 'yes' column, but after showing them their real ethnic scripts, they immediately corrected their responses and changed it to 'no' column except for some respondents who were really aware of ethnic scripts, especially respondents of the third category of age (51 years of age and above). However, a careful observation reveals that not all respondents belonging to the third category of age know exactly how to write and read ethnic scripts.

Notice the responses given by the second category of age (26 – 50 years of age) especially in reading and writing skills. It seems that this category of age runs not far behind the first category, which means that young and middle aged generations of all ethnics are not acquainted with ethnic scripts. After deliberate efforts we find that Minang and Melayu ethnic scripts are similar to Arabic script. This is why for these two ethnic groups responses regarding reading and writing abilities are good. After serious investigations in libraries or to prominent historians and even senior citizens belonging to these two ethnic groups, we cannot come up with the Minang and Melayu scripts that are different from Arabic script.

We believe that they must have different scripts from that of Arabic ones, as other ethnic groups have. It is the influence of Islam, the prominent religion in these two ethnic groups that makes them owning the scripts similar to Arabic script.

4.4 First Language Acquisition

Seven main ethnic groups in Medan are the objects of this study but not all respondents belonging to those ethnic groups reported to have acquired ethnic languages as their first language. This question is very much essential if maintenance of ethnic language is anything to go by. The responses given by the sample show the achievement of government in making Bahasa Indonesia as a national language, but wily nily it also shows how the importance of ethnic languages is currently downsized.

A good number of respondents belonging to ethnic groups like Batak Toba, Batak Karo, Java and especially Chinese reported that they first acquired ethnic language then they acquired Bahasa Indonesia but their number is not significant in comparison to those who did not. For Chinese, this claim is apparently true, because during the survey the intention to

maintain ethnic language is very much articulated by this group. According to age wise allocation of respondents, the third category of age shows strong feeling of old aged respondents in surviving their ethnic languages. An interesting phenomenon happened during the survey when we investigated Melayu ethnic group. Since Melayu language is the offspring of Bahasa Indonesia, sometimes it is quite difficult to show the differences between the two. Respondents of this ethnic group are very much of the opinion that what they use in their daily interactions is Melayu language when actually they use Bahasa Indonesia.

Table 4.4 Allocation of Respondents According to First Language Acquisition

Ethnics	12 – 25		26 – 50		51 +	
	F	M	F	M	F	M
Java						
Ethnic Language	9	9	22	25	24	26
Bahasa Indonesia	34	34	35	32	6	4
Total	43	43	57	57	30	30
Batak Toba						

Ethnic Language	3	4	19	23	15	15
Bahasa Indonesia	17	21	11	12	0	0
Total	20	25	30	35	15	15
Batak Karo						
Ethnic Language	5	5	11	16	10	15
Bahasa Indonesia	7	8	9	9	0	0
Total	12	13	20	25	10	15
Mandailing						
Ethnic Language	8	8	11	15	10	17
Bahasa Indonesia	5	7	14	17	2	1
Total	13	15	25	32	12	18
Minang						
Ethnic Language	5	5	10	14	9	12
Bahasa Indonesia	7	8	9	11	0	0
Total	12	13	19	25	9	12
Melayu						
Ethnic Language	4	5	8	10	10	10
Bahasa Indonesia	9	5	4	5	0	0

Total	13	10	12	15	10	10
Chinese						
Ethnic Language	8	8	23	25	10	15
Bahasa Indonesia	2	2	2	5	0	0
Total	10	10	25	30	10	15

4.5 The Attitude towards Ethnic Language and Bahasa Indonesia

The analysis on respondents' attitude towards ethnic language and Bahasa Indonesia is presented in this section. Here, what we want to know is the level of ethnicity and nationalism among the respondents. We have seen earlier that the need to maintain ethnic languages among young and middle aged respondents generally declines. More questions should be made to know how they feel exactly about ethnic language and Bahasa Indonesia. The responses towards these questions are divided into two tables based on the views and the objectives we aimed at. First table will show respondents' views about Ethnic language and Bahasa

Indonesia according to familiarity and admiration. What language they admire more and what language they more familiar to.

Table 4.5.1 Distribution of Respondent's Familiarity and Admiration towards Ethnic Language and Bahasa Indonesia.

Ethnics	Familiar						Admiration					
	12 - 25		26 - 50		51+		12- 25		26 -50		51+	
	F	M	F	M	F	M	F	M	F	M	F	M
Java												
Eth. L.	11	11	28	30	30	30	10	12	30	31	30	30
B. I.	32	32	29	27	0	0	33	31	27	26	0	0
B.Toba												
Eth. L.	8	10	15	18	15	15	6	10	13	17	15	15
B. I.	12	15	15	17	0	0	14	15	17	18	0	0
B.Karo												
Eth. L.	6	6	11	16	10	15	6	6	11	16	10	15
B. I.	6	7	9	9	0	0	6	7	9	9	0	0

Mandailing						
Eth. L.	5 6	13 16	11 18	4 6	13 16	11 16
B. I.	8 9	12 16	1 0	9 9	12 16	1 2
Minang						
Eth. L.	4 5	11 15	9 10	4 5	9 13	9 10
B. I.	8 8	8 10	0 2	8 8	9 12	0 2
Melayu						
Eth. L.	10 8	10 13	10 10	9 8	10 13	10 10
B. I.	3 2	2 2	0 0	4 2	2 2	0 0
Chinese						
Eth. L.	10 10	25 30	10 15	10 10	25 30	10 15
B. I.	0 0	0 0	0 0	0 0	0 0	0 0

Note: Eth. L = Ethnic Language. B. I. = Bahasa Indonesia.

The above table shows that regarding familiarity and admiration only the third category of age shows a great interest towards ethnic language, whereas among ethnic groups under study, Chinese of all categories of age state that they are more familiar to ethnic language than Bahasa Indonesia.

Second table will allocate the responses given by the respondents regarding three views; intelligence, education and

elevation. We asked the respondents' agreement and disagreement on whether knowing ethnic language or Bahasa Indonesia shows someone's intelligence, whether the ability in using ethnic language or Bahasa Indonesia shows that someone has an excellent standard of education and finally whether using ethnic language besides Bahasa Indonesia or vice versa will socially elevate someone from backward status.

Table 4.5.2 Distribution of Respondents based on three views, viz, Intelligence, Education and Elevation from backward status regarding using Ethnic language and Bahasa Indonesia.

Ethnics		B. Indonesia means:			Ethnic language means:		
		Intell.	Educ.	Elev.	Intell.	Educ.	Elev.
Java							
12	F	14	20	15	10	12	9
25	M	18	22	13	10	9	9
26	F	31	37	26	13	13	10
50	M	33	36	24	17	15	10
51	F	12	11	9	19	21	9

+	M	12	11	9	19	20	8
B.Toba							
12	F	13	16	13	9	9	7
25	M	19	21	20	13	13	9
26	F	21	22	26	17	17	11
50	M	25	24	28	17	17	11
51	F	7	7	5	9	9	10
+	M	7	7	5	11	11	11
B.Karo							
12	F	7	9	5	6	5	5
25	M	7	11	8	6	7	7
26	F	11	13	11	10	9	9
50	M	15	15	13	11	11	11
51	F	6	6	4	5	7	6
+	M	6	6	5	5	8	6
Mandailing							
12	F	6	7	7	5	5	5
25	M	6	8	7	7	7	7
26	F	14	18	19	12	12	10
50	M	19	20	20	15	14	10

51	F	5	5	5	8	8	7
+	M	7	7	7	10	10	9
Minang							
12	F	7	7	7	4	4	4
25	M	9	8	7	5	5	4
26	F	11	11	10	9	9	8
50	M	19	19	14	12	12	10
51	F	5	5	5	6	6	5
+	M	7	6	6	6	6	5
Melayu							
12	F	9	9	8	6	6	5
25	M	10	10	9	5	5	4
26	F	10	10	10	6	6	5
50	M	13	13	12	8	8	7
51	F	7	8	8	4	4	4
+	M	6	8	8	4	4	4
Chinese							
12	F	3	3	3	5	5	7
25	M	3	3	4	5	5	7
26	F	8	8	10	12	13	15

50	M	9	9	10	16	15	18
51	F	3	3	3	6	6	7
+	M	3	3	3	7	7	7

Note: Intell.= Intelligence. Educ.= Education. Elev.= Elevation

It is obvious that majority of the respondents are of the opinions that the ability in using ethnic language and Bahasa Indonesia did not relate to someone's intelligence, education and social status.

4.6 Language Use in Family

The analysis of language use in family domain is presented in this section. The aim of this analysis is to find out the patterns of interaction in the family especially in verbal communication. In this respect we distinguish family relationship into two, first among members of family like husband wife or parent children and second between members of a family with relatives or outsiders and neighbors. If the respondent responded that he had relatives or friends/neighbors whose mother tongues were different from his own, he was further asked as to specify the language used

for interaction between them. We bring six alternatives, which were considered to cover all the alternatives of language choice in interaction:

- i. The respondent talks in his mother tongue and the other participant, viz., the relative, friend or neighbor talks in a different mother tongue and still both understand each other.
- ii. The respondent switches to the mother tongue of the other participant.
- iii. The other participant switches to the mother tongue of the respondent.
- iv. Both the respondent and the other participant switch to a language different from their mother tongue.
- v. The respondent switches to a third language while the other uses his mother tongue.
- vi. The respondent uses his mother tongue but the other participant switches to a third language.

In this analysis we classify the interaction among family members into three, viz., the elders, the equals and the

youngers. The following table also picturise the language use between respondents and their relatives/neighbors.

Table 4.6 Distribution of Respondents according to ethnics, sex and age regarding the use of Bahasa Indonesia in verbal communication with elder, equal and younger males and females.

Ethnics	12 – 25		26 – 50		51 +	
	F	M	F	M	F	M
Java						
Elders	28	27	38	38	9	9
Equals	42	42	54	53	10	10
Youngers	42	42	54	53	21	20
Batak Toba						
Elders	13	14	19	19	4	4
Equals	18	24	27	29	5	5
Youngers	18	24	27	29	6	8
Batak Karo						
Elders	6	6	9	11	3	3
Equals	8	7	11	12	3	2

Youngers	8	7	13	16	4	6
Mandailing						
Elders	7	8	11	16	5	7
Equals	10	13	17	20	5	7
Youngers	11	13	17	20	7	10
Minang						
Elders	7	8	10	13	3	5
Equals	10	10	16	20	3	5
Youngers	10	11	16	20	5	7
Melayu						
Elders	8	5	6	7	3	3
Equals	10	8	10	12	5	6
Youngers	10	8	10	12	6	6
Chinese						
Elders	3	3	7	9	0	0
Equals	4	4	7	8	0	0
Youngers	4	3	7	8	3	4

The above data shows that even in family domain, members of ethnic groups use Bahasa Indonesia more often than ethnic language. The use of ethnic language in family domain is eminent by the elder members of ethnic groups. We can also note that Chinese preserve ethnic language in family domain more than other ethnic groups under study.

4.7 Code Switch and Code Mix.

In this section, we present the data analysis of code switch and code mix as the linguistic consequences of language contact between seven ethnic group members understudy. The interaction is classified into three, the elders, the equals and the youngers. The respondents are given with 'yes' and 'no' questions. If they have code switch and code mix problems during interactions, 'yes' will be their response otherwise 'no' will be chosen.

Table 4.7 Distribution of Respondents having Code Switch and Code Mix problems in verbal communication with elder, equal and younger males and females.

Ethnics	12 – 25		26 – 50		51 +	
	F	M	F	M	F	M
Java						
Elders	7	7	8	10	6	6
Equals	7	7	7	6	6	6
Youngers	7	7	6	6	13	13
Batak Toba						
Elders	10	12	14	14	2	2
Equals	6	6	7	7	2	2
Youngers	6	6	7	7	5	5
Batak Karo						
Elders	8	8	9	9	3	3
Equals	4	4	6	6	3	3
Youngers	4	4	5	5	5	7
Mandailing						
Elders	6	8	10	15	2	3
Equals	4	4	8	8	2	2
Youngers	4	4	8	8	7	9

Minang						
Elders	6	7	7	12	2	2
Equals	3	3	4	4	2	2
Youngers	3	3	4	4	4	6
Melayu						
Elders	6	5	5	7	2	2
Equals	3	3	4	4	2	2
Youngers	3	3	4	4	5	5
Chinese						
Elders	2	2	3	3	0	0
Equals	2	2	2	2	0	0
Youngers	2	2	3	3	2	2

The above data illustrates that the use of Bahasa Indonesia by the majority of ethnic group members did not create code switch and code mix during verbal communication to the great extent. In other words, Bahasa Indonesia has dominated daily verbal communication of ethnic group members.

4.8 Language Use in Market

Two aspects of language use in Market were investigated in this study. First aspect is the language used by hawkers and vendors and second aspect is the language used by the respondents in transactional situations with hawkers and vendors.

Regarding the first aspect of language use in Market by hawkers and vendors in transactional situations, there is not much variation is articulated. Although hawkers and vendors who own grocery shops and general stores belong to different ethnic groups but in transactional situations Bahasa Indonesia is dominantly used. With regard to the second aspect of language use in market, the informations elicited from the respondents illustrate that the respondents will use ethnic language for profit taking purpose. For example, a Minang respondent will use Minang language to hawkers and vendors belong to same ethnic group only to get the price of good he intends to buy cheaper.

Table 4.8 District-wise distribution of respondents based on education regarding use of Bahasa Indonesia and ethnic language in market.

Districts	Primary		Secondary		College		Total
	EL	BI	EL	BI	EL	BI	
Medan Tuntungan	2	4	5	15	5	10	41
Medan Selayang	2	4	5	14	5	10	41
Medan Johor	2	5	4	11	7	13	42
Medan Amplas	2	4	5	12	5	14	42
Medan Denai	2	4	4	13	5	14	42
Medan Tembung	3	3	7	13	7	8	41
Medan Kota	1	6	2	14	2	16	41
Medan Area	1	5	3	14	4	14	41
Medan Baru	2	4	4	12	6	13	41
Medan Polonia	2	4	3	13	4	15	41
Medan Maimun	3	3	5	11	5	14	41
Medan Sunggal	3	3	7	13	6	12	44

Medan Helvetia	3	3	6	14	6	12	44
Medan Barat	2	4	6	12	4	13	41
Medan Petisah	3	3	6	14	6	9	41
Medan Timur	2	4	5	11	6	13	41
Medan Perjuangan	2	4	5	11	7	12	41
Medan Deli	3	3	8	17	4	6	41
Medan Labuhan	3	3	8	17	3	7	41
Medan Marelan	3	3	8	15	5	7	41
Medan Belawan	3	3	8	16	4	7	41
Total	128		396		346		870

Notice: EL= Ethnic Language BI = Bahasa Indonesia

It is obvious that Bahasa Indonesia is used more than ethnic language in transactional situations in market. It is interesting to note that quite good number of respondents who have college educational background used ethnic language for verbal communication in market. According to them, the sole reason of using ethnic language during transactions in market is profit taking or how to get the prices of goods cheaper.

4.9 Language Use in Administration

The study of language use in administration was approached in this study from two angles:

- i. The use of language was explored among the respondents in the domain of office. It was aimed at discovering the patterns of language use among the persons working in the office especially in verbal communication.
- ii. The use of language was also explored when the respondents visited government offices. It was aimed at discovering the language used for executing official/government matters.

In responding to the question about language used by the respondents in their offices or in their interaction with their superiors, colleagues, subordinates and outsiders, the use of Bahasa Indonesia is favored more by the respondents. As far as the use of ethnic language is concerned, the responses that we record show that the respondents will use ethnic language only if their partners are of the same ethnic groups or if ethnic language can put them into a better position

Regarding the language used by the respondents when they visited government offices, the responses state that Bahasa Indonesia is the only language used in executing government/official matters. This situation indicates that the respondents recognized Bahasa Indonesia as a national or official language.

Table 4.9 District-wise Distribution of Respondents regarding the use of Ethnic Language and Bahasa Indonesia in the Office based on educational categories.

Districts	Primary		Secondary		College		Total
	EL	BI	EL	BI	EL	BI	
Medan Tuntungan	1	5	2	18	2	13	41
Medan Selayang	1	5	3	16	2	13	41
Medan Johor	2	5	2	13	3	17	42
Medan Amplas	2	4	2	15	3	16	42
Medan Denai	1	5	3	14	2	17	42
Medan Tembung	2	4	4	16	2	13	41

Medan Kota	1	6	2	14	1	17	41
Medan Area	1	5	2	15	2	16	41
Medan Baru	2	4	2	14	2	17	41
Medan Polonia	1	5	1	15	1	18	41
Medan Maimun	2	4	2	14	2	17	41
Medan Sunggal	2	4	3	17	3	15	44
Medan Helvetia	2	4	2	18	2	16	44
Medan Barat	1	5	2	16	2	15	41
Medan Petisah	2	4	3	17	2	13	41
Medan Timur	1	5	2	14	3	16	41
Medan Perjuangan	2	4	2	14	3	16	41
Medan Deli	2	4	4	21	2	8	41
Medan Labuhan	2	4	4	21	2	8	41
Medan Marelan	2	4	4	19	2	10	41
Medan Belawan	2	4	4	20	2	9	41
Total	128		396		346		870

Notice: EL= Ethnic Language BI = Bahasa Indonesia

The above data clearly illustrates that Bahasa Indonesia dominated even the administration domain. Only a few of the respondents used ethnic language in this domain. Another important point to note here is that in each educational category we still find the respondents who state that they used ethnic language in the office domain, it means that there are some members of ethnic groups who try to maintain ethnic languages.

4.10 Language Use in Religion

As religion plays an important role in Indonesian society, it is necessary to study language use in the context of religion. Data on the use of language in relation to religion was collected on the basis of three questions: first question was aimed at discovering the language used by the respondents in performing their religious affairs, second question was aimed at discovering the language used by the priests and the third question was aimed at discovering the language used in writing the respondents' holy books. Initial observation reveals that the respondents' holy books are written in foreign languages. Al-Quran for example, Moslem holy book is written in Arabic.

Bible in English version, Christian holy book, is very much available in Medan. It was considered necessary to observe the effects of foreign words on daily interaction of the respondents.

In responding to the first question, the Moslem respondents state that they used Arabic language in performing religious affairs like Sholat and prayers, where as the non Moslem respondents state that the use of Bahasa Indonesia is dominant in performing religious affairs, foreign languages like English and Mandarin will be used occasionally.

Regarding the second question, the respondents state that in describing religious matters, the priests used Bahasa Indonesia. We recorded the data, which state that if a place of worship is situated in a place where majority of its population belongs to a single ethnic group then ethnic language will be used.

It is obvious that Moslem holy book is written in Arabic. In the course of interviewing the Moslem respondents we found some Arabic expressions interfere into Moslem respondents' speech, for example: Alhamdulillah (Praise be to Allah), Astaghfirullah (Forgive me Lord), InsyaAllah (If God wish) etc.

Similarly, since Christian holy book that we found in Medan is of two versions, English and Indonesian versions, some English expressions interfere into Christian respondents' speech, for example: Jesus Christ, Holy Spirit, Praise the Lord etc.

An interesting point to note here is, some respondents state that they perform their religious affairs with their ethnic languages. Due to the influence of traditional values some people in Indonesia still using ethnic languages in performing their religious affairs even they are Moslem or non Moslem. For example, *Kejawen* is a Moslem sect in Java ethnic group who, based on their ancient traditions, perform Islamic religious affairs using ethnic language. To add more, some religious affairs done by them are purely traditions and not related to the orders of Islam. *Parmalim/Palbegu* is a sect in Batak ethnic group who, despite the religions that they embraced, still believed in their ancient god and goddess.

The following table will illustrate the language use in the context of religion for Moslem and non-Moslem respondents.

Table 4.10 Distribution of Respondents regarding the language use in the context of religion.

Ethnics	Moslem		Non Moslem	
	F	M	F	M
Java				
Ethnic Language	10	13	0	0
Bahasa Indonesia	32	47	8	8
Others	68	70	2	2
Batak Toba				
Ethnic Language	0	0	5	5
Bahasa Indonesia	1	1	50	56
Others	4	4	7	7
Batak Karo				
Ethnic Language	0	0	0	0
Bahasa Indonesia	2	3	14	18
Others	15	15	14	14
Mandailing				
Ethnic Language	2	5	0	0

Bahasa Indonesia	18	20	0	0
Others	35	35	0	0
Minang				
Ethnic Language	3	3	0	0
Bahasa Indonesia	15	17	0	0
Others	24	28	0	0
Melayu				
Ethnic Language	0	0	0	0
Bahasa Indonesia	13	15	0	0
Others	20	25	0	0
Chinese				
Ethnic Language	0	0	35	39
Bahasa Indonesia	0	0	0	0
Others	3	3	10	10

4.11 Language Use in Education

The question of language use in education was explored from three points of view in the survey. First, it was aimed at discovering the respondents' opinion about what language that

should be used as a medium of instruction at basic and higher education level. The second question investigated the respondents' opinion about what language that should be used at college or university level. The third question aimed at discovering the respondents' opinion about what language that should be taught at school to help them in getting jobs.

The use of Bahasa Indonesia as a medium of instruction at basic and higher education level is necessary. It is obvious from the responses given by the respondents to the first question. The respondents are of the opinion that ethnic language should not be used as a medium of instruction at basic and higher education level. Some respondents even state that the use of foreign languages like English, Japan, Mandarin should start from basic education level.

In response to the second question, different responses are given based on respondent's background of education. Majority of the respondents from primary and secondary categories opined that Bahasa Indonesia should be a medium of instruction at college or university, but the respondents from college category opined otherwise.

To the third question, the respondents state that foreign languages like English, Japan, Mandarin etc should be taught at school as to help them in getting jobs. This statement clearly indicates that ethnic language has no role in getting job situation.

Table 4.11 District-wise distribution of respondents regarding the use of language in the context of education based on educational categories.

Districts	Primary			Secondary			College			Total
	EL	BI	Oth	EL	BI	Oth	EL	BI	Oth	
Medan Tuntungan	0	6	0	0	12	8	0	7	8	41
Medan Selayang	0	5	1	0	10	9	0	6	9	41
Medan Johor	0	5	2	0	10	5	0	10	10	42
Medan Amplas	0	6	0	0	12	5	0	10	9	42
Medan Denai	1	5	0	1	12	4	0	10	9	42
Medan Tembung	1	4	1	1	14	5	0	9	6	41
Medan Kota	0	4	3	0	9	7	0	9	9	41
Medan Area	0	4	2	0	10	7	0	10	8	41

Medan Baru	0	4	2	0	9	7	0	10	9	41
Medan Polonia	0	4	2	0	9	7	0	10	9	41
Medan Maimun	0	5	1	0	10	6	0	10	9	41
Medan Sunggal	0	4	2	0	10	10	0	9	9	44
Medan Helvetia	0	5	1	0	11	9	0	10	8	44
Medan Barat	0	4	2	0	10	8	0	10	7	41
Medan Petisah	0	4	2	0	11	9	0	9	6	41
Medan Timur	0	4	2	0	10	6	0	10	8	41
Medan Perjuangan	0	5	1	0	10	6	0	10	8	41
Medan Deli	0	5	1	2	20	3	0	8	2	41
Medan Labuhan	2	4	0	4	19	2	0	8	2	41
Medan Marelan	1	4	1	3	20	0	0	10	2	41
Medan Belawan	0	5	1	0	19	5	0	8	3	41
Total	128			396			346			870

Notice: EL = Ethnic Language BI = Bahasa Indonesia

Oth = Others

It is obvious now, that the number of respondents who opines that Bahasa Indonesia should be used as a media of instruction in the domain of basic and higher education level is more than those who opine otherwise. We can also see that the number of respondents who favored the teaching of foreign languages as to help them in getting jobs is significant. It is also clear that the respondents neglect the role of ethnic language in the domain of education.

CHAPTER V

CONCLUSION

Language behavior of social groups is generally determined by socio-cultural and linguistic norms occurred in the society. In a society where a number of ethnic languages comes into contact, the forces which contribute to language maintenance, bilingualism, language shift and linguistic consequences i.e. ethnicity and nationalism will vary depending on the focus of social mobilization.

A major problem in the accurate prediction of such linguistic consequences lies in identifying the salient factors, which contribute to language maintenance or shift i.e. answering the question "under what condition" (Paulston, 1985). One can even argue that the most important factor influencing language choice of ethnic groups is economic, specifically one of access to jobs (Brudner, 1972).

Weinreich (1954) pointed out that language shift should be studied against time in the context of loyalty and the functions of the languages in contact. Often, in a contact situation, linguistic divisions may be congruent with

corresponding social, political and religious divisions and may affect the process of shift accordingly. A bilingual group in a contact situation may take a partial rather than a total shift by retaining the use of the mother tongue for certain functions.

Fishman (1966) observed that different reasons may be responsible for language maintenance or shift in different communities because each situation of contact is likely to be different from the other in its multidimensional facets of social, psychological and cultural conditioning. It is, therefore, not possible to construct a universal model with a set of fixed variables for the study of sociolinguistic behavior. The exploration of each community demands a fresh tapping and discovery of relevant factors leading to differences in linguistic behavior.

The present study presents an over view of language contact that occurred among seven main ethnic groups in Medan namely Java, Batak Toba, Batak Karo, Mandailing, Minangkabau, Melayu and Chinese and other linguistic consequences such as language maintenance, language loss, ethnicity and nationalism as the results of urban development. As a capital city, Medan experienced a rapid growth of

population. In 1971 – 1980 census, 1980 – 1990 census and 1990 – 2001 census there was approximately 2.5 % of addition in urban population. On the contrary, rural population decreased dramatically. Migration, in one-way or another, is the main factor for this phenomenon. The ways of life of people in urban areas and easy access to job and money attract people in rural areas to migrate and try to seek a better life in big cities like Medan.

Migration relates to language contact of different ethnic groups, which finally results in two important language processes namely language maintenance and language shift. Medan with its heterogeneous population accelerates the process of language shift that creates the crisis of ethnic identity. Language and identity are strongly related. Identity may be at the level the group or the individual, hence language is seen as an integral part of a group's identity and of the identity of the individuals within the group. Dixon states that "if a group is to maintain its ethnic identity and social cohesion it must retain its language. Once a group has lost its language it will generally lose its separate identity and will, within a few generations be indistinguishably assimilated into another, more

dominant group” (Dixon 1980:79). Identifying ethnicity by maintaining ethnic language will result in code switching and code mixing, especially in a situation where a number of ethnic groups come into contact. Code switching and code mixing will not happen if ethnic groups start shifting to a common lingua franca as experienced by young and middle aged generation in Medan who start using Bahasa Indonesia in all domains.

There are two possible processes in order to maintain ethnic identity in urban areas. First, migration to urban areas will create a heterogeneous society therefore an acceptable means of communication is needed in order to enable all members of society with different ethnic languages background to communicate. The variety in socio-cultural background of Indonesian society is not only a precious heritage that should be preserved but also a source of creating heterogeneous societies. We can assume then, a heterogeneous society in Medan is different in one way or another from other heterogeneous societies in other cities on the ground of several factors. Politically, an acceptable means of communication that is used to unite all ethnic groups has been

solved by officiating Bahasa Indonesia and by the establishment of Bahasa Indonesia communities.

Second process is, in urban areas ethnic languages experience redefinition in functions and roles. Traditionally, ethnic languages are used in all aspects of life and the only means that are suitable to articulate various ethnic expressions. But, in urban area like Medan ethnic languages stand side by side and compete with Bahasa Indonesia in functions, roles and domains. If ethnic languages are used exclusively in some domains and Bahasa Indonesia in other domains, we will have ethnic languages' maintenance. But, if Bahasa Indonesia replaces ethnic languages in all domains, language shift will occur.

Some problems should be overlooked as the results of language shift:

1. Shifting of traditional values that are better expressed through ethnic language.
2. Rising of new values and norms as the consequences of using new language as a means of communication.
3. Disappearing of ethnic language's functions and roles in its domains and,

4. Rising of new language variety.

Ethnically, someone's status will be determined by his/her position in the group. But, nowadays in urban society, someone's status is determined by his/her social and economic achievement. Similarly, various ethnic kinship addresses are now being replaced by simple Indonesian addresses, which lack the zest of meaning.

In analyzing language maintenance and language shift in Medan we need to add two other related processes, language spread and language loss. Language spread is a process where there is an increase, over time, in the proportion of a communication network that adopts a given language or language variety for a given communicative function (Cooper, 1982:6). Most language spread probably takes place as *lingua franca*, as language of wider communication (LWC), and English is a good example.

But languages also spread for purposes of within nation communication, and when they do so, not as an additional language like English in Nigeria, but as a new mother tongue like Bahasa Indonesia, then language spread becomes a case

of language shift. When such language spread through shift takes place within groups, we have a case of language loss.

While the question of shift is mainly related to group, the question of loss is basically one that relates to the individual. It is the individual losing the ability to use the language. In as much as loss of language within the ethnic groups is discussed, this loss no longer relates to the change of norms characteristic for a group, but to an aggregate of the loss that occurs within each individual in the group.

In its simplest form, loss occurs when that ethnic group member cannot do things with the ethnic language he was able to do earlier. For example, he used to discuss things with his friends or read ethnic literatures without the aid of dictionary, but now he encounters difficulty doing these things. Some of the proficiency he used to have is no longer accessible. This phenomenon is now being experienced by many ethnic group members in Medan.

Schmidt (1990) noted that recognition of language loss is often delayed, that is, speakers feel that their language is healthy enough within the in-group network until the remaining fluent speakers are all old, even if younger people are all semi

speakers, passive understanders or have no knowledge of the traditional language, and normal transmission stopped long ago. By the time a community becomes aware of impending language loss, it may be very difficult to reverse.

Another kind of problem often confronts communities in which the younger speakers of the language speak something which is radically different from what is spoken by fluent elders. If the speech of the younger people is regarded by the elders as inadequate because of puristic attitudes, the younger people may be discouraged from continuing to speak. Conversely, if the semi speaker version of the language is accepted within the community, even by the elders, the changed version may persist or rapid change may continue.

The problem of maintaining ethnic language in one language-nation relates to nationality and ethnicity. Fishman (1968) has argued for a distinction between nationalism and nationism is his "Nationality-Nationalism and Nation-Nationism", where he attempted to sort out some of the terminological confusion accompanying nationalism. He suggested that "the transformation....of tradition bound ethnicity to unifying and ideologized nationality.... be called

nationalism" (1968:41). An ethnic group is a reference group invoked by people who share a common historical style (which may be only assumed), based on overt features and values, and who, through the process of interaction with others, identify themselves as sharing that style. Ethnic identity is the sum total of feelings on the part of group members about those values, symbols, and common histories that identify them as a distinct group. Ethnicity is simply ethnic-based action. (Royce, 1982:18).

The resurgence of ethnic awareness in one nation brings into question the goal of complete assimilation for all ethnic groups. Ethnic identity has often been seen as a problem that must somehow be overcome. Social scientists have often considered religious and ethnic groups as "vestiges of a primitive past that are destined to disappear". But the writers of new pluralism have argued that racial, religious and ethnic groups are a basic component of our social structure that affect our institutions and are at times more powerful than economic forces in their influence.

The major difference between ethnicity and ethnic movement is when ethnicity as an unconscious source of

identity turns into a conscious strategy, usually in competition for scarce resources. An ethnic movement is ethnicity turned militant, consisting of ethnic discontents who perceive the world as against them, an adversity along ethnic boundaries. While ethnicity stresses the content of the culture, ethnic movements will be concerned with boundary maintenance. Ethnic movements by themselves probably cannot maintain a language but will affect the rate of shift so that the shift is much slower and spans many more generations. Fortunately, ethnic movement in the sense of militancy did not occur in Medan.

Apart from the extent of linguistic assimilation, the intergenerational differences can also be seen in terms of language choice, i.e. the functional reallocation of languages in everyday interaction. Among seven ethnic groups understudy, only the young generation of Batak Karo and Chinese who preserve their ethnic languages while for the young generation of other five ethnic groups, Bahasa Indonesia is increasingly replacing ethnic languages in all domains. The argument that ethnic languages are part of the nation's resources appeals to the notion of preservation of the national treasure, and to the

idea that languages are resources like minerals, technical skills or numbers of workers. In other words, ethnic languages should be regarded as national treasures, parts of national heritage and so deserving of protection.

Fishman (1972) points out that a nation's political and cultural foundations are weakened when large parts of the population do not feel encouraged to express behavioral patterns that are traditionally meaningful to them. A wealth of knowledge that is there in ethnic languages can not be conveyed if ethnic languages are not maintained. This knowledge is usually made accessible through language maintenance work both to descendants of members of the speech community and to the nation.

Another interesting outcome of language contact situation in Medan is the use of mixed Ethnic-Bahasa Indonesia code. The use of the mixed Ethnic-Bahasa Indonesia code raises many questions like, what is the language of Medan? Is it the standard Bahasa Indonesia that is taught in schools or is it a mixed Ethnic-Bahasa Indonesia code? Which one of these do the linguistic communities in Medan learn as Bahasa Indonesia?

Some foreign languages like English, Arabic, and Dutch have also made perceptible inroads into language contact situation in Medan. Some words from those languages are borrowed extensively for inter- and intra ethnic groups communication. In a future study it would be interesting to investigate how far foreign words have intervened into linguistic communities' communication in Medan.

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APPENDIX I

Sample of the Questionnaire

ANGKET PENGGUNAAN BAHASA

Angket ini mencoba melihat peranan dan penggunaan bahasa daerah bagi masyarakat pemakai bahasa di Kotamadya Medan. Pertanyaan-pertanyaan di dalam angket diarahkan kepada beberapa aspek penggunaan bahasa seperti : bahasa apakah yang digunakan kepada keluarga, kepada teman seadanya, kepada famili, dan pada kesempatan bagaimanakah bahasa itu digunakan, misalnya di rumah, di tempat umum, dan sebagainya. Selain itu, beberapa pertanyaan lainnya juga akan menanyakan pendapat Anda tentang bahasa daerah serta bagaimana perasaan dan pandangan Anda terhadap bahasa tersebut, khususnya yang berhubungan dengan penggunaannya di tengah-tengah masyarakat daerah itu sendiri.

Sebagian besar pertanyaan yang diberikan akan meminta Anda untuk memilih salah satu jawaban yang tersedia. Namun, beberapa pertanyaan akan meminta Anda mengisi jawaban yang Anda anggap sesuai. Masing-masing jenis pertanyaan yang akan ditanyakan akan didahului oleh petunjuk cara menjawab.

Setiap pertanyaan yang diberikan tidak memiliki jawaban yang benar atau salah dan Anda kami harapkan untuk mencatat identitas pribadi Anda pada kolom yang tersedia di angket ini. Kami sangat mengharapkan kesediaan Anda untuk mengisi angket ini sebaik-baiknya.

I. Isilah tempat yang disediakan sesuai dengan keterangan yang diperlukan.

No :

Nama :

01. Jenis kelamin :

02. Agama:

03. Status :(misalnya, kawin, belum kawin)

04. Tempat tinggal di Kelurahan
05. Umur : Tahun
06. Tempat lahir
07. Suku-suku
(misalnya, Batak Toba, Mandailing, Karo, Minangkabau, Jawa, Hokkian, dan sebagainya).
08. Suku-bangsa pihak ayah
09. Suku-bangsa pihak ibu
10. Pendidikan
(misalnya, SD, SLTP, SLTA, Perguruan Tinggi, tidak sekolah).
11. Pekerjaan
(misalnya, pelajar, mahasiswa, wiraswasta, pegawai negeri, guru, pedagang, dan sebagainya).
12. Lama tinggal di Medan tahun.

II. Pilihlah jawaban yang sesuai.

13. Apakah di lingkungan tempat tinggal Anda terdapat orang-orang yang sesuku dengan Anda ?
() Banyak
() Agak Banyak
() Sedikit
() Tidak ada
14. Apakah Anda bisa berbahasa daerah sendiri ?
() Ya
() Tidak
() Sedikit-sedikit
15. Bahasa apakah yang pertama sekali Anda pelajari

- ☐ Bahasa daerah
- ☐ Bahasa Indonesia

16. Selain bahasa daerah Anda sendiri, apakah Anda bisa bahasa daerah lainnya ?

- ☐ Ya
- ☐ Tidak
- ☐ Sedikit-sedikit

Jika Ya atau Sedikit-sedikit, sebutkan bahasa daerah apa:...

17. Apakah Anda bisa membaca tulisan bahasa daerah Anda ?

- ☐ Ya
- ☐ Tidak
- ☐ Sedikit-sedikit

18. Apakah Anda bisa menulis di dalam bahasa daerah Anda ?

- ☐ Ya
- ☐ Tidak
- ☐ Sedikit-sedikit

19. Menurut Anda bahasa apa yang terasa lebih akrab?

- ☐ Bahasa Indonesia
- ☐ Bahasa daerah

20. Menurut Anda bahasa apa yang terasa lebih indah?

- ☐ Bahasa Indonesia
- ☐ Bahasa daerah

21. Kemampuan dan kemahiran di dalam bahasa Indonesia menunjukkan intelegensia/kepandaian seseorang.

- ☐ Sangat setuju

- () Setuju
- () Kurang setuju
- () Tidak setuju
- () Sangat tidak setuju

22. Pengetahuan yang baik tentang bahasa Indonesia menunjukkan tingginya pendidikan seseorang.

- () Sangat setuju
- () Setuju
- () Kurang setuju
- () Tidak setuju
- () Sangat tidak setuju

23. Kemampuan dan kemahiran di dalam bahasa daerah menunjukkan intelegensia/kepandaian seseorang.

- () Sangat setuju
- () Setuju
- () Kurang setuju
- () Tidak setuju
- () Sangat tidak setuju

24. Pengetahuan yang baik tentang bahasa daerah menunjukkan tingginya pendidikan seseorang.

- () Sangat setuju
- () Setuju
- () Kurang setuju
- () Tidak setuju
- () Sangat tidak setuju

25. Bahasa daerah tidak diperlukan sebagai lambang kedaerahan karena bahasa Indonesia merupakan satu-satunya alat yang tepat untuk melambangkan kedaerahan.

- () Sangat setuju
- () Setuju
- () Kurang setuju
- () Tidak setuju
- () Sangat tidak setuju

26. Penggunaan bahasa daerah selain bahasa Indonesia semata-mata meningkatkan keterbelakangan.

- () Sangat setuju
- () Setuju
- () Kurang setuju
- () Tidak setuju
- () Sangat tidak setuju

27. Bahasa apakah yang Anda gunakan sehari-hari kepada ibu / ayah Anda dirumah ?

- a. Selalu bahasa Indonesia
- b. Lebih banyak bahasa Indonesia
- c. Sama banyaknya bahasa Indonesia dan bahasa daerah
- d. Lebih banyak bahasa daerah
- e. Selalu bahasa daerah

28. Bahasa apakah yang Anda gunakan sehari-hari kepada teman-teman Anda yang sesuku jika bertemu di luar rumah?

- a. Selalu bahasa Indonesia
- b. Lebih banyak bahasa Indonesia
- c. Sama banyaknya bahasa Indonesia dan bahasa daerah
- d. Lebih banyak bahasa daerah

e. Selalu bahasa daerah

29. Bahasa apakah yang Anda gunakan sehari-hari kepada abang/adik (saudara lelaki) Anda di rumah?

- a. Selalu bahasa Indonesia
- b. Lebih banyak bahasa Indonesia
- c. Sama banyaknya bahasa Indonesia dan bahasa daerah
- d. Lebih banyak bahasa daerah
- e. Selalu bahasa daerah

30. Bahasa apakah yang Anda gunakan sehari-hari kepada kakak/adik (saudara perempuan) Anda di rumah?

- a. Selalu bahasa Indonesia
- b. Lebih banyak bahasa Indonesia
- c. Sama banyaknya bahasa Indonesia dan bahasa daerah
- d. Lebih banyak bahasa daerah
- e. Selalu bahasa daerah

31. Bahasa apakah yang Anda gunakan sehari-hari kepada teman-teman Anda sesama di rumah?

- a. Selalu bahasa Indonesia
- b. Lebih banyak bahasa Indonesia
- c. Sama banyaknya bahasa Indonesia dan bahasa daerah
- d. Lebih banyak bahasa daerah
- e. Selalu bahasa daerah

32. Bahasa apakah yang digunakan oleh ayah Anda kepada Anda sehari-hari di rumah?

- a. Selalu bahasa Indonesia
- b. Lebih banyak bahasa Indonesia
- c. Sama banyaknya bahasa Indonesia dan bahasa daerah

- d. Lebih banyak bahasa daerah
 - e. Selalu bahasa daerah
33. Bahasa apakah yang digunakan oleh ibu Anda kepada Anda sehari-hari di rumah?
- a. Selalu bahasa Indonesia
 - b. Lebih banyak bahasa Indonesia
 - c. Sama banyaknya bahasa Indonesia dan bahasa daerah
 - d. Lebih banyak bahasa daerah
 - e. Selalu bahasa daerah
34. Bahasa apa yang lebih Anda sukai di dalam percakapan dengan ayah/ibu?
- () Bahasa Indonesia
 - () Bahasa daerah
35. Bahasa apa yang lebih Anda sukai di dalam percakapan dengan teman-teman sesuku?
- () Bahasa Indonesia
 - () Bahasa daerah
36. Bahasa apa yang lebih Anda sukai di dalam percakapan dengan famili dari pihak ayah?
- () Bahasa Indonesia
 - () Bahasa daerah
37. Bahasa apa yang lebih Anda sukai di dalam percakapan dengan famili pihak ibu?
- () Bahasa Indonesia
 - () Bahasa daerah

38. Bahasa apa yang lebih anda sukai didalam percakapan dengan tetangga?

() Bahasa Indonesia

() Bahasa Daerah

39. Ketika berbicara dengan ibu/ayah, apakah anda mengalami permasalahan 'alih bahasa' atau 'percampuran bahasa'?

() Ya

() Tidak

Alasan

40. Ketika berbicara dengan abang/adik (sdr lk) apakah anda mengalami permasalahan 'alih bahasa' atau 'percampuran bahasa'?

() Ya

() Tidak

Alasan

41. Ketika berbicara dengan kakak/adik (sdr pr) apakah anda mengalami permasalahan 'alih bahasa' atau 'percampuran bahasa'?

() Ya

() Tidak

Alasan

42. Ketika berbicara dengan teman-teman, apakah anda mengalami permasalahan 'alih bahasa' atau 'percampuran bahasa'?

() Ya

() Tidak

Alasan

43. Ketika berbicara dengan tetangga, apakah anda mengalami permasalahan 'alih bahasa' atau 'percampuran bahasa'?

() Ya

() Tidak

Alasan

44. Ketika berbicara dengan sanak famili, apakah anda mengalami permasalahan 'alih bahasa' atau 'percampuran bahasa'?

() Ya

() Tidak

Alasan

45. Bahasa apakah yang digunakan di pasar (market) tempat anda berbelanja?

() Bahasa Indonesia

() Bahasa Daerah

46. Bahasa apakah yang anda pergunakan keteika berbelanja?

() Bahasa Indonesia

() Bahasa Daerah

47. Bahasa apakah yang anda pergunakan ditempat anda bekerja?

() Bahasa Indonesia

() Bahasa Daerah

48. Bahasa apakah yang anda pergunakan ketika anda mengunjungi kantor pemerintah?

() Bahasa Indonesia

() Bahasa Daerah

49. Bahasa apakah yang digunakan oleh pejabat dikantor yang anda kunjungi?

() Bahasa Indonesia

() Bahasa Daerah

50. Bahasa apakah yang anda gunakan dalam menjalankan ritual keagamaan?

- () Bahasa Indonesia
- () Bahasa Daerah
- () Bahasa Lain

51. Bahasa apakah yang digunakan oleh penceramah agama anda dalam berceramah/menjelaskan permasalahan agama?

- () Bahasa Indonesia
- () Bahasa Daerah
- () Bahasa Lain

52. Dalam Bahasa apakah buku pegangan agama anda tertulis?

- () Bahasa Indonesia
- () Bahasa Daerah
- () Bahasa Lain

53. Menurut anda, Bahasa apakah yang lebih baik untuk digunakan ditingkat pendidikan dasar dan lanjutan?

- () Bahasa Indonesia
- () Bahasa Daerah
- () Bahasa Lain

54. Menurut anda, Bahasa apakah yang lebih baik untuk digunakan di universitas?

- () Bahasa Indonesia
- () Bahasa Daerah
- () Bahasa Lain

55. Menurut anda, Bahasa apakah yang harus diajarkan disekolah untuk membantu anda mendapatkan pekerjaan?

- () Bahasa Indoonesia
- () Bahasa Daerah
- () Bahasa Lain

APPENDIX II

Following is the sample of the questionnaire administered for collecting socio-cultural informations and language data.

1. Sex:
2. Religion:
3. Marital Status:
4. Residence: (Sub District)
5. Age:
6. Place of Birth:
7. Ethnic: (examples: Melayu, Batak Toba, Mandailing, Batak Karo, Minangkabau, Java, Hokkian, etc.)
8. Father's Ethnic:
9. Mother's Ethnic:
10. Occupation:
11. Education: (examples: Junior High School, Senior High School, University, Uneducated)
12. Period of Stay in Medan :
13. Are there any people of your ethnic stay in your community?
☐ Many
☐ Not Many
☐ Very Few
☐ None
14. Can you speak your ethnic language?
☐ Yes
☐ No
☐ A little
15. What was the first language that you learned to speak:
☐ Ethnic language
☐ Indonesian language

16. Besides your ethnic language, can you speak other ethnic languages?

☐ Yes

☐ No

☐ A little

If yes and a little, please state other ethnic languages that you can speak....

17. Can you read using the script of your ethnic language?

☐ Yes

☐ No

☐ A little

18. Can you write using the script of your ethnic language?

☐ Yes

☐ No

☐ A little

19. What language that is more familiar to you?

☐ Indonesian language

☐ Ethnic language

20. What language that you admire more?

☐ Indonesian language

☐ Ethnic language

21. The ability of speaking Indonesian language shows that the speaker is intelligent:

☐ Completely Agree

☐ Agree

☐ Partially Agree

☐ Disagree

☐ Completely Disagree

22. Having a good knowledge of Indonesian language shows that some one has an excellent standard of education:

☐ Completely Agree

☐ Agree

- ☐ Partially Agree
 - ☐ Disagree
 - ☐ Completely Disagree
23. The ability of speaking Ethnic language shows that the speaker is intelligent:
- ☐ Completely Agree
 - ☐ Agree
 - ☐ Partially Agree
 - ☐ Disagree
 - ☐ Completely Disagree
24. Having a good knowledge of Ethnic language shows that some one has an excellent standard of education:
- ☐ Completely Agree
 - ☐ Agree
 - ☐ Partially Agree
 - ☐ Disagree
 - ☐ Completely Disagree
25. Ethnic language is not needed as an identity of ethnicity because Indonesian language can be used as an identity of ethnicity:
- ☐ Completely Agree
 - ☐ Agree
 - ☐ Partially Agree
 - ☐ Disagree
 - ☐ Completely Disagree
26. The use of Ethnic language, besides Indonesian language, is to elevate the backwardness of the speaker:
- ☐ Completely Agree
 - ☐ Agree
 - ☐ Partially Agree
 - ☐ Disagree
 - ☐ Completely Disagree

27. What language that you use with your mother/father every day at home?
- ☐ Always Indonesian language
 - ☐ More in Indonesian language
 - ☐ Always Ethnic language
 - ☐ More in Ethnic language
 - ☐ Equally the Same
28. What language that you use with your friends of the same ethnic when you meet them out side?
- ☐ Always Indonesian language
 - ☐ More in Indonesian language
 - ☐ Always Ethnic language
 - ☐ More in Ethnic language
 - ☐ Equally the Same
29. What language that you use with your brothers (elders/youngers) every day at home?
- ☐ Always Indonesian language
 - ☐ More in Indonesian language
 - ☐ Always Ethnic language
 - ☐ More in Ethnic language
 - ☐ Equally the Same
30. What language that you use with your sisters (elders/youngers) every day at home?
- ☐ Always Indonesian language
 - ☐ More in Indonesian language
 - ☐ Always Ethnic language
 - ☐ More in Ethnic language
 - ☐ Equally the Same
31. What language that you use with your friends of the same ethnic at home?
- ☐ Always Indonesian language
 - ☐ More in Indonesian language

- ☐ Always Ethnic language
 - ☐ More in Ethnic language
 - ☐ Equally the Same
32. What language that your father uses with you every day at home?
- ☐ Always Indonesian language
 - ☐ More in Indonesian language
 - ☐ Always Ethnic language
 - ☐ More in Ethnic language
 - ☐ Equally the Same
33. What language that your mother uses with you every day at home?
- ☐ Always Indonesian language
 - ☐ More in Indonesian language
 - ☐ Always Ethnic language
 - ☐ More in Ethnic language
 - ☐ Equally the Same
34. What language that you prefer in conversation with your father/mother?
- ☐ Indonesian language
 - ☐ Ethnic language
35. What language that you prefer in conversation with your friends of the same ethnic?
- ☐ Indonesian language
 - ☐ Ethnic language
36. What language that you prefer in conversation with your paternal relatives?
- ☐ Indonesian language
 - ☐ Ethnic language
37. What language that you prefer in conversation with your maternal relatives?
- ☐ Indonesian language
 - ☐ Ethnic language
38. What language that you prefer in conversation with your neighbors?
- ☐ Indonesian language

() Ethnic language

39. When conversing your mother/father, do you have 'code switch' or 'code mix' problems ?

() Yes

() No

Reasons

.....
.....
.....

40. When conversing your brothers (elders/youngers), do you have 'code switch' or 'code mix' problems ?

() Yes

() No

Reasons

.....
.....
.....

41. When conversing your sisters (elders/youngers), do you have 'code switch' or 'code mix' problems ?

() Yes

() No

Reasons

.....
.....
.....

42. When conversing your friends, do you have 'code switch' or 'code mix' problems ?

() Yes

() No

Reasons

.....

.....
.....

43. When conversing your neighbors, do you have 'code switch' or 'code mix' problems ?
- () Yes
- () No

Reasons

.....

.....

.....

44. When conversing your relatives (paternal/maternal), do you have 'code switch' or 'code mix' problems ?
- () Yes
- () No

Reasons

.....

.....

.....

45. What language that is used in the market where you go shopping?
- () Indonesian language
- () Ethnic language

46. What language that you use in shopping?
- () Indonesian language
- () Ethnic language

47. What language that you use in your office?
- () Indonesian language
- () Ethnic language

48. What language that you use when you visit government offices?
- () Indonesian language
- () Ethnic language

49. What language that is used by government officers that you visit?
- () Indonesian language
 - () Ethnic language
50. What language that you use in performing your religious affairs?
- () Indonesian language
 - () Ethnic language
 - () Others
51. What language that is used by the priests in describing your religious affairs?
- () Indonesian language
 - () Ethnic language
 - () Others
52. What language that is used to write your Holy Book?
- () Indonesian language
 - () Ethnic language
 - () Others
53. In your opinion, what language should be used at basic and higher education?
- () Indonesian language
 - () Ethnic language
 - () Others
54. In your opinion, what language should be used at university level?
- () Indonesian language
 - () Ethnic language
 - () Others
55. In your opinion, what language should be taught at school to help you in getting jobs?
- () Indonesian language
 - () Ethnic language
 - () Others